The Missionary Herald

VOLUME CVII MAY 1911 NUMBER 5

In This Number

SELDOM has it happened that so many of the American Board's fields have been in special distress at one time as just now. This issue of the *Herald* thus contains stories of famine and plague in China, prodigious snows and cold in Turkey, and rebellion and bloodshed in Mexico and Ponape. Though the Caroline Islands are no longer a mission field of this Board, they are bound to it by memories and hopes that will make the present disorder there a matter of keen concern to many of our readers.

Other events described in this number, if less spectacular, are no less interesting, perhaps even more important. The Field Notes, the Letters from the Missions, and the Wide Field are all rich this month in stirring news.

The New Davao

SOME idea of what the United States is doing in the Philippines, and in particular on the southern island of Mindanao, and at Davao the capital and center of the American Board's work, may be got from the views on the opposite page, part of a group of pictures sent to these Rooms by Rev. Robert F. Black. The new neatness and thrift are evident. The market where meat and fish are sold is inspected daily; its floors are of cement, and everything is kept sweet and clean. To be sure it is the principal street which we see before the police headquarters, but how inviting it looks! The American Board's chapel is just across the street from the public school; unhappily it does not yet rank with the other public buildings in appearance or adequacy. The Roman Catholic buildings (the madre's school for girls is on the other side of the church) suggest what the Board's missionaries in Davao have to face; as the Filipinos, seeing our old and tumble-down chapel, regard the Protestants as weak and very poor. It is good to think that a new church building, the funds for which have been provided by the Sunday schools, is now authorized and by this time in process of construction.

A Fund that Makes Its Own Appeal

AT every meeting of the Prudential Committee, one item on the docket is likely to be the case of a missionary on furlough or invalided home who requires special medical care for which an extra appropriation is asked. The long pull of a wearing task, often in unhealthful conditions and without proper medical aid at hand, is responsible for so general need of hospital treatment on the part of missionaries returning to this country. And as salaries and furlough allowances are fixed at the bare cost of a modest living, it is, in most cases, impossible for the missionaries to assume these extra expenses, although physicians and surgeons are uniformly considerate and often exceedingly generous in their charges to such patients.

Here is found the need of a permanent fund, yielding sufficient income to provide for these cases as they arise.

A member of the Prudential Committee, impressed with their frequency and their rightful claim, generously proposes to give the first $5,000 toward a fund of not less than $100,000 for this purpose, in the hope that a few like-minded friends will join in making up the desired amount.

We are confident that the project,

which has the hearty indorsement of the Prudential Committee, will appeal to a sufficient number to insure the establishment of the fund. It is hard to conceive of an object to which one would more willingly give than the restoration to health of sick or worn missionaries as they come to seek rest in their homeland. And to put a successful missionary into good physical condition and to send him back to the field well and fit is probably to render a larger help to the Board's work than even the sending out of a fresh recruit. The Treasurer of the Board, or any of its Secretaries, will be glad to answer the inquiries of those interested in the creation of this fund.

Undisturbed by War's Alarms

WHILE the newspapers have been reporting the spread of the insurrection in Mexico, the cutting off of cities and towns from communication with the outside world, and the reign of general disorder and fear, telegrams have been coming to the Board Rooms from various stations in the republic to the effect that all was quiet with them and that mission work was proceeding calmly in spite of evident difficulties.

The southern part of the country seems to be less disturbed. Mrs. Howland, writing from Guadalajara so long ago as the middle of March, declared that all was safe politically in the state of Jalisco, while Mr. Howland (see page 231) described a *fiesta* of the day before in honor of the opening of the mission college in Guadalajara and his own birthday.

Another Sign of a New Turkey

A LETTER came to the Board Rooms recently from the Director of Agriculture at Adana, Central Turkey. It was written upon government paper, bearing the Turkish headings and official marks. The striking facts about it are that the official is an Armenian who, after graduating at Robert College, came to the United States, took the full course at the Massachusetts Agricultural College, and pursued post-graduate work in the experimental station there and at Manhattan, Kan.; that returning to his home in Harpoot as a teacher he left his agricultural books stored at the Board's Rooms, not venturing to take them with him in the hazard of re-entering Turkey; and that whereas ten years ago this Armenian managed to slip quietly back to his native land, today he is an officer of the Turkish government in the large and important vilayet of Adana.

Now Open

THE World in Boston is in full swing. President Taft in Washington pressed the key that signaled its opening on the afternoon of April 22. Bishop Lawrence, Mrs. Montgomery, and Booker Washington were the speakers at the introductory ceremonies. The hum of action, the stir of interest, now fills the huge Mechanics Building; regiments of stewards man the long lines of courts; crowds of spectators pour through the entrance ways, to scatter here and there as they are attracted; simultaneously or in quick succession lectures, tableaux, moving pictures, games, transpire in the several smaller halls or in the open courts; and in the Grand Hall the elaborate Pageant of Darkness and Light draws its own delighted audience each afternoon and evening. Surely there was never anything like The World in Boston before!

World-Wide Sunday School Work

IT is noticeable that the alert and aggressive Christian and philanthropic agencies of America are more and more allying themselves with foreign missionary work. The Young Men's and Young Women's Christian Associations, Christian Endeavor Societies, Temperance Unions, Peace Societies,

Reform Agencies, all are increasing their efforts, many of them placing their own representatives, in the non-Christian lands. The World's Sunday School Association is now pressing its way into the forefront of these allies of the missionary enterprise. Through its American and European sections it has already appointed executive secretaries in several countries of the Orient. Its most recent achievement in this line is the organization, in connection with a visit of its representative, Mr. Frank L. Brown, of the Sunday School Union of the Philippine Islands at Manila. Rev. J. L. McLaughlin, secretary of the American Bible Society, was made secretary of this new organization, which plans to work in heartiest co-operation with the Evangelical Union, the directing joint body of the various denominational missionary societies working in these islands. Mr. Marion Lawrance is now devoting his energy and executive skill to pressing the interests of this World's Sunday School Association. The coming International Sunday School Convention to be held at San Francisco, June 20–27, bids fair to be in a good measure a missionary gathering..

"He Loveth Our Nation"

'Tis a narrow and misleading view that a missionary's influence is perforce limited to his station or even to his region. Often it overbreaks all supposed boundaries and its force is felt far beyond its direct touch. Impressive testimony as to the reach of influence of one American Board missionary, the late Rev. Herbert M. Allen, of Constantinople, is found in a letter of the Armenian Bishop Papken of Angora to the *Avedaper*, of whose Armenian edition Mr. Allen was editor. Among expressions of his own grief and the wide loss felt among the circle of that journal's readers, the bishop writes: —

"Though an American, he was a child of the Armenian fatherland, a lover of its language and church, and was bound to the Armenian nation with a peculiar sympathy. He knew the Armenian world from Etchmiadzin to Jerusalem, from Constantinople to Cilicia, larger Armenia as well as lesser Armenia."

Minnie's Seaside Rest

By the generosity of a Baltimore lady, who sought thus to establish a memorial of her daughter, the American Board has been intrusted with the management of a summer home at Old Orchard, Me., designed for tired foreign missionaries of all denominations, and, if room is left, for other Christian workers. This home is kept open during July and August, and as it is partially endowed can offer to those whom it seeks to help the advantages of quiet rest, with congenial associates, in an attractive and well-kept house on the grandest of the Maine beaches, at almost nominal rates. Guests of past years have sung its praises enthusiastically. Those wishing to make inquiries or to secure accommodations for the summer of 1911 should write to Mrs. S. C. Gunn, Romulus, N. Y., until the last of June; thereafter at Old Orchard, Me.

The Cost of a Convert

It has been reported in the newspaper press that Rev. Arthur May Knapp, recently a Unitarian missionary in Japan, said in a published address that it cost more than a million dollars to convert one Japanese to Christianity. The assertion was so wild it seemed impossible that Mr. Knapp could have made it. Upon inquiry, he answered that he never did make it, and that such an impression could have been got only by distorting an incidental quotation, having no reference to Japan, and taken from an antiquated history of missions, written before modern missions were begun in Japan.

There are now 15,384 members in the

churches associated with the American Board's mission in Japan. Not all of them perhaps are true converts; on the other hand there are certainly many converts not enrolled in this list. Yet these church rolls alone, upon the alleged basis of expense per convert, represent an outlay of $15,384,000,000, a figure which makes the charge too absurd for consideration. Yet so reputable a journal as the *Boston Globe* soberly declares, "If the cost per convert is anywhere near as high as Rev. Mr. Knapp estimates, then there is no doubt that the same sum spent in the poor districts of our cities or in neglected rural districts would yield better results." And Mr. Knapp was all the while within four miles of the *Globe* office, and a single telephone call would have destroyed the foundation upon which that editorial paragraph was built!

Foreign Missions and the Theological Seminaries

MISSIONARY lectureships have long been a feature of the curriculum of our theological seminaries, and courses of instruction in missionary history and method have more recently been developed in many of these ministerial schools. Two of our Congregational seminaries are now offering a larger service of their institutions to the missionary cause. In connection with the appointment of Dr. Charles R. Brown as dean of Yale Divinity School, it is announced that one of its departments now to be expanded is that of missions, of which Dr. Harlan P. Beach is the competent head.

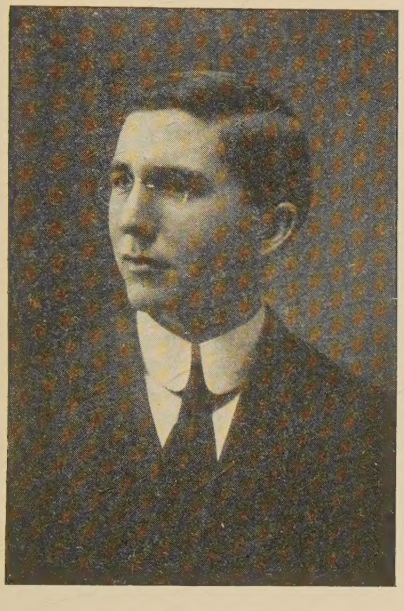
Hartford Seminary has already issued a prospectus of a School of Missions, which is the expansion of its department of missions into a separate but affiliated graduate training school, to be opened next September, with Dr. Edward Warren Capen as organizing secretary and a board of instruction representing six denominations. This school also proposes to furnish the specialized preparation demanded by missionaries today, its courses including such subjects as history and philosophy of religion, sociology, psychology, pedagogy, together with phonetics as the modern scientific avenue to greater efficiency in learning foreign languages. Needless to say, the officers and supporters of mission boards will welcome such provision for the better preparation of those who go forth to missionary service in these freer and yet more testing times.

A Frozen Land

SINCE the article "Snowed Under" was written, further news from Turkey widens the field of suffering and emphasizes its intensity. Missionaries at Mardin report that upon the great plain of Mesopotamia to the south, over a territory covering 14,000 square miles, for forty days there lay a vast and unyielding pall of snow. Not for a hundred years had there been any such mass of snow or prolonged and bitter cold. Still farther south, in the mountains and the plains around Mosul, on the Tigris, it was reckoned that twenty-five per cent of the population, many of them nomad Yezidees living in tents, had succumbed to the cold and deep snow. Thirty per cent of the camels and cattle and ninety per cent of the sheep and goats also had perished. Some relief had been attempted in an unorganized way by Government and the several religious communities; but inertia and incompetence left it to the missionaries to take effective measures. Dr. Thom was chairman of the relief committee at Mardin, and after repeated visits to the officials succeeded in getting a gang of workmen, paid by the mission and operating under their direction, to break a road to the flour mill, nine miles out, so that a daily load could be brought in to the partial relief of the famishing city.

In the desperate straits into which the cities and towns of this wide region are plunged, appeal is made again to the generous-hearted in America for relief. The American Board will be glad to forward promptly funds sent

to its Treasurer; as always, they will be dispensed according to need and irrespective of race or religion.



REV. JOHN P. DYSART

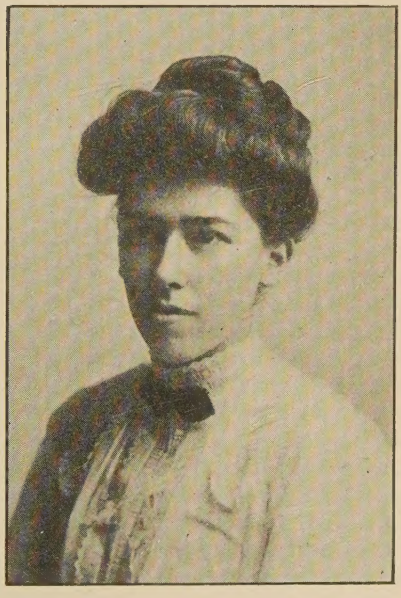
Another Gift to Africa

THE Rhodesian Mission in South Africa is to receive much needed re-enforcement in the persons of Rev. and Mrs. John P. Dysart, who sailed from New York on April 1. Mr. Dysart was born in Granville, Ill., his father being a former pastor there. He took a special course in agriculture besides the regular course in the University of Illinois, graduating from there in 1906. During his college days he attended the Lake Geneva Conferences and became a Student Volunteer; and later entered Oberlin Theological Seminary, from which he was graduated last year. Highly esteemed by the faculties of these institutions with which he has been connected, Mr. Dysart goes to Rhodesia well fitted to aid in the industrial or evangelistic departments of service as need may determine.

Mrs. Dysart, formerly Miss Bertha Fox, was born in Dodgeville, Wis., her father being pastor of the church there. She was graduated from Forrest (Ill.) High School and began a college course at Knox College, continuing it at Iowa College till her studies were interrupted by the death of her father. Later she taught in the public schools near her home, and also one year among the colored people at Meridian, Miss. It is expected that the mission will locate Mr. and Mrs. Dysart at Chikore, which has been vacant since the return to the United States of Dr. Wilder, except as the work has been kept in hand by Messrs. King or Orner from Mt. Silinda. These friends will be most cordially welcomed by our South Africa Mission, much depleted in both its branches.

A Fraternal Message

A LETTER lately come to the Board's Rooms was as gratifying to receive as it was gracious on the part of its writer. It was from Secretary George Thompson, of the Foreign Mission of the Presbyterian Church in Ireland, and was dated at the Church House, Belfast, March 9, 1911. The gist of the communication lies in the following two sentences: "Our Dr. Gordon, of



MRS. JOHN P. DYSART

Kuanchengtzu, has been telling us so often of the invaluable assistance rendered by your Dr. Charles Young during the terrible time that Manchuria has been passing through, that we feel it to be a great joy to endeavor to express to you some of the comfort it has given our hearts in Ireland to know that one with such high scientific skill was at the disposal of our brethren and sisters during such a trying time. Dr. Gordon, after a comradeship of service with your distinguished agent, has requested us to convey to you his and our gratitude that God has given to the need of Manchuria such splendid service as Dr. Young is so well fitted to render."

The co-operation and comradeship thus acknowledged are as much to be appreciated on the one side as on the other; fresh evidence of the success of foreign missions in practically uniting the Christian Church on the fields afar, as its forces combine to meet a particular need of time and place. While Christians in the West are discussing church unity, those in the East are practicing it.

An Expert Observer's Testimony

A TIMELY article in the March *Century* is by Dr. Edward A. Ross, professor of sociology in the University of Wisconsin, on "Christianity in China," the first of three contributions to be made to this magazine by the author after an extended tour of study in China last year. Discriminating in its judgments and restrained in its encomiums, Professor Ross's article yet furnishes clear testimony that missionary work is a factor of high importance in the upbuilding of the Celestial Empire. All our readers should make sure to see this significant utterance of a capable student of Chinese affairs.

It is interesting to learn that Professor Ross went to China with impartial mind toward the missionary enterprise; having confidence in the personal character of missionaries as he had known many of them, yet realizing that mistakes may occur when men of one nationality seek to help those of another, and perplexed by the frequent criticisms of missionary work from merchants and travelers of repute. For the first part of his stay in the empire this student of its affairs was wary in his approaches to missionary centers, fearing to put himself under obligation to men whose work he might afterwards have to criticise. As his acquaintance progressed, however, he declares that he began to associate freely with missionaries, "because their insight into Chinese life and character is far superior to that of the commercial people in the Treaty Ports."

And a Reviewer in the Atlantic

THE article entitled, "The New Missionary Outlook," by Herbert W. Horwill, in the April *Atlantic Monthly*, while, in both form and substance, a review of the Reports of the World Missionary Conference, states so compactly, appreciatively, and withal so readably, the present situation of the foreign missionary enterprise as it appears to its most capable and clear-sighted representatives, that it deserves reading by all who would keep abreast of the times and their significant affairs.

A Yearly Advance

ONE who has been an Honorary Member of the American Board for fifty-six years has just made a gift to its treasury of fifty-six dollars, or one dollar for each year of membership. He proposes next year to give fifty-seven dollars, so adding one dollar to his gift with each added year of his membership. If this habit should spread among the 3,000 or more whose names are on our list of Honorary Members, it would in itself furnish a very considerable annual increase in the receipts of the Board. And the financial ability of many of these Honorary Members is expanding far more rapidly; an annual advance of a dollar in their gifts to this Board would be a meager acknowledgment of the increase which the years are bringing them. Let each do according to his ability!

SOCIAL SERVICE IN INDIA

By Rev. ROBERT E. HUME, PH.D., Bombay

THE illustrations of this article are from pictures secured by Secretary Patton and represent several North Indian types: the crafty snake charmer, the bejeweled sweeper, the squatting smoker, the cook on the floor, and the barber on the street. — THE EDITOR.

AMONG the results of Christian influence in India are some changes which cannot be classified under the Christian name, but which, partly at least, are the effects of the Christian missionary enterprise. A few years ago it would have been rejected as almost inconceivable to forecast that high caste Hindus would organize a "Mission to the Depressed Classes." But such an organization in Bombay is now in its fifth year. It was organized through the influence of leaders in the Prarthana Samaj, literally, the "Prayer Congregation," one of the reform movements within Hinduism. The purpose of this mission, as stated in its constitution, is "to seek to elevate the social as well as the spiritual condition of the depressed classes by means of (1) promoting education; (2) providing work; (3) removing the social disabilities; (4) preaching to them the ideas of liberal religion, personal character, and good citizenship." Solely by voluntary contributions it has fifteen secular schools, with over 1,000 pupils, six Sunday schools, five Bhajan Samajes (theistic congregations), four industrial institutes, and seven missionaries.

The "Friends of India Society" is another significant development in Poona. It prepares and sends out men for various kinds of social service. At considerable self-sacrifice able Hindus are being attracted to this purely altruistic endeavor. They boldly tell high caste audiences that in their efforts to serve their motherland they mingle with, and even eat with, low caste people. Yet they are not ostracized for this flagrant breach of the old rigid caste rules. On the contrary, the sincerity of their purpose and the

effectiveness of their service seem to arouse patriotic admiration.

Still a third notable organization where caste and even religious distinctions are being overcome is the Seva Sadan, "Home of Service." This is what might be called a Social Settlement for Women. It was started, and is still maintained, chiefly through the enthusiastic interest of two prominent Indian gentlemen, one a Hindu and one a Parsi. Here under the same roof, though in different domestic establishments, may be seen the remarkable but soul-refreshing sight of Hindu and Parsi young women being trained together for nursing, teaching, home-visiting, and other forms of service.

If our eyes are but open to the significance of the really revolutionary changes which are taking place in Indian society, we can see that the spirit of unselfish, loving service which Jesus taught and embodied is making a powerful appeal and is winning a real response in India.

MISS MARIA BROOKS POOLE

A HEAVY blow has fallen upon the Eastern Turkey Mission by the sudden death at Harpoot of Miss Maria B. Poole. Miss Poole, who was born in New York City, June 8, 1875, entered upon missionary work less than six years ago. For nine years preceding she was stenographer to Dr. John R. Mott in the office of the International Committee of the Young Men's Christian Association. Designated to Harpoot to enter into the work of those efficient laborers, Miss Harriet Seymour and Miss Caroline Bush, Miss Poole engaged with great energy and devotion in touring among the villages, especially in behalf of women, and in the care and training of the needy children in the orphanage. From a prolonged and successful tour last autumn she returned to Harpoot only to set out again two days before Christmas with Rev. J. K. Browne to meet an urgent call in another direction. During this winter tour she was taken sick and brought back by Dr. Atkinson to the new hospital, where, during convalescence, death came most unexpectedly, February 2, through sudden collapse of the heart.

MISS MARIA BROOKS POOLE

Miss Poole had proved remarkably efficient in this work of touring and was greatly beloved by her associates as well as by those for whom she labored. Mr. Browne, with whom she had gone on many itineracies, writes: "We are stunned by this blow, coming so suddenly and meaning so much to our entire work, especially at a time of such depleted forces. It is well-nigh impossible to accept it as God's will. We only try to be dumb and open not our mouths, since He permitted it. We simply do not know how we can stagger along without her, so almost indispensable had she made herself here."

Miss Poole's life on the mission field, though comparatively short, was so intense and self-sacrificing that it will

long be remembered. Her hold upon the people was strikingly shown, as young and old, from the villages, the orphanages, and the city of Harpoot, came to attend her funeral, on February 4, and to testify to their profound love for her. On the receipt in New York of the tidings of her death, several organizations in the Broadway Tabernacle, with which church she has been connected from childhood, and which had supported her while abroad, held memorial services expressive of love and admiration for their friend and of sorrow over the loss to those whom she was helping in both lands.

The DAY'S ROUND

IN A MISSION SETTLEMENT

By Miss ALICE P. ADAMS, of Okayama

AT 5.30 A.M. the factory whistles in Okayama City blow louder than usual, as they must not only give notice to those who have been busy since 6 P.M. that their duties end and that they may go home for their needed sleep, but they must also rouse those who begin work at 6 A.M. and are taking a last morning nap.

The Hakuaikai (All Loving) Mission Settlement is up and its Day Nursery open ready to receive the sleepy little tots brought on the backs of their mothers, who are hurrying off to the factory. Some are crying because they have been taken out of warm beds; others, because they have so little clothing and are cold. The nursery mother receives them with a smile and tucks them into bed, where they are soon comforted and asleep again.

At 6.30 a bell rings and the Settlement workers assemble at the Day Nursery for morning prayers before beginning the work of the day. As we separate for breakfast, we see a little girl, almost a baby herself, coming across the playground leading a child of two by the hand. He is crying lustily, "I am

THE FIELD OF THE SETTLEMENT

A view along one of the streets of Hanabatake, which is the "slums" of Okayama. It is from homes like these that children come to the kindergarten

THE PLAYGROUND

On the left is the school; on the right the missionary's home

so cold, I am so cold; I want to go home," and trying to pull away from his sister. She patiently urges him on, saying: "Let us hurry and get to the Day Nursery, where the teacher will make you nice and warm. There isn't any one at home, you know, and I must soon go to school. Come on, little brother!" Soon he also is made comfortable and happy.

A little later a new mother appears with a baby on her back and leading a little girl. She tells the story which we often hear: her husband was lazy and drank and would not support the family, and now has run away and left them. She has the two children with her to support, and an older one of seven years; if these younger ones can be taken into the Day Nursery, she will try to find work. On being told that it will cost two cents a day for each child, she says she can't get more than six or eight cents a day at first, and can't possibly pay four out of it for the two children. As it seems a case of genuine need, she is told she may bring them both for two cents, which she is glad to do; and, leaving the children, she hurries off in her thin, ragged clothing in search of work. Probably she has had little or nothing to eat that morning, but we know the children will be well fed while in the Day Nursery.

Meanwhile breakfast has been served to the three or four patients in the Settlement Hospital, and the nurses are beginning the morning scrubbing of rooms and halls. Later the head nurse, who is also a Bible-woman, will go out to make calls in the homes of the out-patients. And I am now in the office looking over the morning mail and giving orders for the day.

Another bell rings, and the children who have been in the playground for the last half hour form in line and march into the chapel for their morning prayers. I have charge this morning; come with me as I hurry over from the office. More than sixty children, with their two Japanese teachers, have assembled. As this is a school of primary grade for the very poor, many of the children are stunted in growth; often their clothes are scanty, dirty,

and ragged; but most of them have bright, happy faces. The children all

THE INTRODUCTORY BATH

stand and bow good morning, and then sing "Jesus Loves Me" in Japanese. I give a short talk on stealing, with a story as application, a teaching often needed in the Settlement. The Junior Christian Endeavor boys and girls take turns in offering the closing prayer; this morning a bright boy ten years old makes a short but appropriate prayer, and the children file out and enter their schoolrooms.

Behind the schoolrooms is a bathroom, and should you go there you would find a pleasant-faced old woman bustling about getting the large tank bath, which will take in six children at once, heated nearly to the boiling point for the children soon to come. In the afternoon many women of the poorest class, with towels and soap, hurry through the grounds to have a good, hot bath, which they all love; and this they can get twice a week at the Settlement.

The sewing school for the larger girls, where they learn to make their own clothes, has already commenced its session, all being seated on the floor. Some of the girls who worked the night before in the factory look very sleepy and will only stay two hours, while the others keep on till 3 P.M.

When morning prayers at school are over I return to the office, where my Japanese assistant and the evangelist are waiting; for Monday forenoon is always given up to discussing questions connected with the work and making plans for the week. The talk is interrupted, first by a sick man who has come to put in his application for treatment in the dispensary of the Settlement, and second by a young man who, thinking the missionary has nothing to do, requests to be taught English. Inquiries are carefully made into the first case, and the poor man is told he can see the doctor at 3 o'clock that afternoon; the second applicant is dismissed with a refusal, and the discussion continues, only to be interrupted again by some officials who have come to ask about the methods of Settlement work and some of its results. After these men have left, the talk continues, and a little before noon is closed with

CONSULTING THE DOCTOR

earnest prayers, for this work is with God and for God.

THE HOSPITAL'S OPEN DOOR

During lunch time we will take a peep at the children in the Day Nursery. Their meal of soft-boiled rice and soup is in bowls on the table; but before they begin to eat, even the youngest shuts his eyes tight and bows his little head while the nursery mother thanks the Father who has provided this for them. Then they fall to and eat with a will, though the youngest do not always get all the food into their mouths. A lunch of boiled sweet potatoes will be given them in the middle of the afternoon.

After lunch I leave my assistant in the office and every other worker busy in his or her special department, and go to the Red Cross Nurses' School in the city to teach English for an hour. This teaching is done primarily for the help it brings to the dispensary financially, but it also gives many opportunities for Bible classes and other Christian work. By the time I return about forty patients are in the dispensary waiting room to see the doctor, a Japanese, who comes at 3 o'clock. The assistant goes over to see the new patients and make the proper records in regard to them, while the evangelist is reading the Bible with the patients who are in the hospital ward, and later will go out to make house to house calls.

Soon the Bible-woman comes in, and I go out with her to make calls on the women in their homes. Some of the women are experienced Christians, and others have only heard a little and are anxious for more; and a few are indifferent to Christianity, but pleased to have the missionary lady call. As we enter each house we take off our shoes, and on going in sit on the soft mats with which the floor is covered. In the better homes tea and cakes are always served. I get back in time for a few words with the doctor, who is nearly through his work, and a little talk with some of the patients.

The tired mothers just back from work are coming in for their babies in the Day Nursery, or perhaps the older brother or sister comes. There is usually a cup of tea or a sweet potato for these weary people, to give them a little cheer.

The afternoon has had its callers; one was a teacher in the city, who came with a poor man nearly blind whom

she wanted us to take in and care for until he should learn to be a *masseur*, the blind man's trade, and so support himself. He is taken into the home, and we have one more to care for and pray for and lead to Christ. Another caller was a man out of work, who wanted we should find something for him to do. He was sent with a letter of introduction to a Christian in the city who makes it his business to help just such cases. Still another caller was a Japanese woman, beautifully dressed, who, being interested in charity work, came to see the Settlement and left a contribution.

After dinner I have a little time for study, and at 8.30 go to the night class in the sewing school, where I have a Bible class with the girls before they go home. They love to sing hymns, and nearly every girl has a hymn book of her own.

At 9.30 the classes all close, and the Mission Settlement is quiet until the next morning.

SNOWED UNDER

THE six weeks beginning with the middle of January were a season of terrific snows over practically all of Asiatic Turkey. Reports from important centers indicate that the territory occupied by the Board's three missions in that field were deluged with snow and frozen with cold. The "oldest inhabitant" at Marash (and he is there too) can remember nothing like it. The snowfall was over seven feet; 2,000 day laborers, from the Christian population alone, were without work for over a month, and relief measures were necessitated. Mr. Macallum, who had planned to leave Marash on the arrival of the Goodsells, was held there, the roads were so impassable.

At Aintab seven storms came in quick succession, accompanied with intense cold. For sixty years there had been no such body of snow, and in the thirty-five years since records have been kept no such low temperature. Mails were interrupted and general travel was abandoned. Caravans stumbled into the khans without their drivers, who had perished on the road. Wolves, desperate in their hunger, were repeatedly seen even in the neighborhood of the city. Great suffering ensued for want of food and even more of fuel. The price of charcoal went up to from three to five cents a pound. Bakeshops were sometimes closed for lack of fuel. The wealthy cut down their trees; the poor burned their doors and furniture. Relief work was undertaken at once and generously, though it was hard to discover some of the neediest, who were unaccustomed to receive help and loath to acknowledge their condition. From Gregorian churches, as well as evangelical, and from Mohammedans contributions have been made for the poor. The mission hospital gave out 500 pounds of charcoal in four days, at the rate of three and one-half pounds to a family once in five days.

THE SNOW-BOUND SEMINARY AT MARASH
Note the drifts at the left of the picture

At Bitlis the event was even more tragic. The city is as notable in Turkey for its snowfall as is Northern New York State in this country. It now surpassed its record. For five days the snow piled up at the rate of three-fourths of an inch an hour. The total fall was eight feet; the narrow streets were so filled with the shoveling from the flat roofs, that it was common to look into second story windows as one walked along. Here also conditions of interrupted travel and of suffering for food and fuel became intense. A special danger confronting Bitlis was the high, cone-like sentinel mountain overhanging the city. On its top are the ruins of what in ancient times was a watch tower; but the peak has been rather a menace to the welfare of the people, as it has repeatedly shaken down upon them its burden of snow. Despite the timely warnings of the acting governor, the city authorities took no precautionary measures, and during the third night of the storm a torrent of snow, like the waters of a freshet, began to descend upon the ill-fated city. Solid stone houses were swept before it, and their inmates buried under the white cloud. Fifteen lives were lost, six persons injured, and only two children miraculously escaped unharmed. The shock of this catastrophe did not rouse the officials from their inertia. Soldiers and workmen sent to the scene stood in stolid dismay. Mr. Knapp, who reports these facts, says that it was at last by the vigorous protest of the Protestant pastor that the government was roused to action. The heedless officials were dismissed, squads of soldiers were set to work opening roads and clearing and protecting houses, and fully 200 soldiers were sent up the mountainside to tread down and shovel away the snow that threatened another avalanche.

The impoverishment which these blizzards entailed over wide regions and to multitudes of sufferers, and which prompted a chorus of appeals for help, telegraphed from almost every mission station of the interior, makes one more call of the East upon the compassion of the more favored West.

BITLIS AFTER THE AVALANCHE

The building in the foreground is an ancient castle; *not* one of the demolished houses

THE IMPERILING PLAGUE

AT last reliable tidings are supplanting the first excited and conflicting reports from the plague-stricken regions of Manchuria and North China. The London *Times'* special correspondent, presumably Dr. Morrison, writing from Harbin, March 8, reveals the source of the plague and describes its manner and path of progress.

It began with the marmot or tarbagan, a small rodent lately brought into commercial importance as the skill of Europe has been able to convert its fur into imitation marten and sable. For many years the pneumonic type of the plague, which attacks the respiratory rather than the digestive organs, has been endemic among these animals. With the increasing demand for furs, untrained Chinese hunters appeared who quickly became infected. Apparently the germs are not carried in the air or transmitted through food, but only through direct contagion; even so, the pest is appallingly prevailing and malignant. A missionary writing from Peking, February 25, declared not a single recovery had been reported. Others speak of three or four per cent of cures.

By February 20, 10,000 deaths had occurred in Manchuria; entire families were wiped out. The disease is often fatal in a few hours, at longest in a few days. The majority of its victims suffer little discomfort until the last three or four hours. They are about, laughing, talking, eating, till the last stage appears, when death comes suddenly; then they fall in the street or in their houses. In the terror of the time, and with the ground solidly frozen, the dead were often left unburied and even unremoved. The sights in the afflicted cities were too horrible to relate; nothing like it has been known since the days of the "black death" in Europe.

The earliest appearance of the plague was in October at Manchouli, the first station on the Chinese side of the Russian border. Thence it spread along the line of the railway to Harbin and Mukden. Overcrowding of inns with hunters and coolies returning south after their season's work furnished hotbeds of infection. The Russian authorities promptly sought to stop the epidemic by rigorous quarantine and

DR. YOUNG READY FOR LABORATORY

other preventive measures; the Chinese authorities, on the other hand, were woefully inefficient and even obstructive. At Harbin, dozing over their opium pipes and jealous of any interference, they suffered the plague to spread over the city while they sent false reports to Peking. Though the plague was running unchecked, without a single case of recovery, the imperial government was informed that 500 cases had been cured by Chinese doctors through their native medicines and treatments.

With such disregard of quarantine or regulative measures, it was inevitable the disease should be carried southward from Manchuria. Happily, in Chihli

a different temper prevailed. There the officials cordially co-operated with the foreign physicians and missionary agencies and wiser measures prevailed. It was at the Union Medical College that the Wai wu Pu (Board of Foreign Control) met for consultation with the Peking physicians, and through this medical school that the government ordered a large part of its preventive medicines. By such united and intelligent action the course of the plague has so far been stayed. It has been found that by careful inspection, rigorous isolation of exposed and infected persons, and by scientific vaccination, the spread of the pest can be prevented. So that while cases have appeared in the fields of all the stations in Chihli, and even beyond in Shantung, epidemic conditions have been generally prevented and the wild alarm has been quieted. Missionary companies, observing a more or less strict quarantine and conforming their lines of work to the exigencies of the situation, have not been excessively disturbed by the proximity of the disease.

DR. YOUNG READY TO MEET PATIENTS
The nose piece is of wire, with medicated cotton inside

The blessing to China of the presence and devotion of the missionaries, and in particular of the missionary physicians, in this emergency hardly needs to be remarked. It is recognized of all. High officials have already testified to their gratitude. And the service of missionary physicians has not been restricted to their own region. Both medical missionaries and medical students from the college and city have gone north from Peking to help fight the plague. Three doctors from the college have been helping thirty Chinese doctors at Harbin and have accomplished wonders there. Dr. Charles W. Young is the only one of the Board's medical missionaries who could thus go for service in the north. In answer to the appeal of the Irish Presbyterian Mission to the British minister in Peking for some one to help the twelve Chinese physicians in Chang Chun, a city of about one hundred thousand inhabitants, where the deaths had been at the rate of over a hundred a day, Dr. Young left Peking on the 27th of January to take general charge of the work. His special duties were to advise the authorities as to measures to stamp out the plague and to make the vaccine in the little laboratory he set up with apparatus brought from Peking. The value of his service is sufficiently attested in one of the Editorial Notes.

From all quarters the good news is reported that the plague seems to be abating. Certainly where strict measures are employed it is rapidly checked. With proper handling at every point where it appears it could be stamped out. But the fear is general and serious that, unless drastic restrictions be put upon the exodus of coolies as spring work opens, North China will still be plague-swept. And there is a further fear that with the coming of the warm weather the bubonic type of plague may follow and still further devastate the land, especially the regions already depopulated by famine.

HOME DEPARTMENT

WHEAT AND TARES IN THE MONTH'S HARVEST

THE month shows a loss of $3,136 plus one odd cent. Surely that is tares enough, and the verse follows, if we remember rightly, "An enemy hath done this thing." Good grain was there, too, if it could be separated, and here it is in the fact that the gifts from churches have increased $1,500 over March, 1910. Every other item shows a loss—$2,120 from individuals, $385 from the young people, $1,654 from legacies, $500 from conditional gifts; but we would all rather see an increase in the column headed "churches" than in any other.

Please remember the diagram published last month in thinking of the Board's situation. We are really behind our schedule at this time of the year, despite the fact that we are somewhat ahead of last year's receipts. This month is the turn of the tide. Gifts should increase in every line from now until July if the churches and friends mean this work to advance.

There has never been a year when the longing to see an increase in the gifts from churches has been more insistent or widespread. Not only because the Board's treasury must receive these increasing gifts to clear the year, but more particularly because we are trusting the Apportionment Plan, and even behind that the great spirit of denominational loyalty, to produce results in 1911. The whole denomination is committed to the success of this plan. The details and difficulties may yet be successfully corrected, but if we fail here how can we ever hope to succeed in any great united effort for advance? Few are the negative voices; many are those which say that success is within sight. We watch for its coming with eagerness. Surely the churches wish this work to go forward.

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$10,867.85	$4,157.46	$746.48	$3,598.15	$2,000.00	$1,260.00	$22,629.94
1911	12,392.53	2,036.64	361.19	1,943.57	1,500.00	1,260.00	19,493.93
Gain	$1,524.68						
Loss		$2,120.82	$385.29	$1,654.58	$500.00		$3,136.01

FOR SEVEN MONTHS TO MARCH 31

1910	$138,633.85	$33,141.89	$7,103.09	$122,644.07	$14,000.00	$12,158.64	$327,681.54
1911	167,971.10	38,847.93	10,713.41	105,215.92	6,450.00	12,369.11	341,567.47
Gain	$29,337.25					$210.47	$13,885.93
Loss		$5,706.04	$3,610.32	$17,428.15	$7,550.00		

THE LAYMEN'S MOVEMENT AND THE APPORTIONMENT

A STUDY IN STATISTICS

Until the figures were at hand for the church offerings of 1910 it was impossible to reckon how much increased interest was aroused in cities where the Laymen's Movement held their conventions. It was apparent in every city that the earnestness of men had been stirred, and that at least an opportunity was given to every church to increase its gifts. The figures show greater increases than the most enthusiastic had supposed possible. It is, in fact, a very remarkable exhibit.

In sixteen cities examined, including 166 Congregational churches, the gifts of 1910 are 208 per cent of the gifts of 1909. Taking the general average for this group of churches the INCREASE made in 1910 was *eight per cent more than the total gifts in* 1909. The Laymen's Movement in many cities aimed at a doubling of gifts. One hundred and sixty-six Congregational churches have done that and more.

It is a peculiar pleasure to record the fact, because in many places the Congregationalists were a little more conservative than others in the results they voted. They frequently declined to set definite figures of what they would attempt to do, yet without so loud a band nor such glittering banners we are none the less, if we may use the phrase, "delivering the goods."

We must make a careful analysis of the situation in each city, and must beware of generalizations if we would make right use of these figures. It would be impossible to say that this great gain is attributable to the Laymen's Movement alone, because in many cities there was distrust of the particular appeal of the movement and great enthusiasm for the Apportionment Plan.

On the other hand, we cannot say that the greatest share of the credit belongs to the Apportionment Plan, for increases in other cities are not as great as these in cities touched by the Laymen's Movement. Then, too, in some instances gifts which were actually sent to the treasury in 1911 have been counted on the 1910 budget at the *special request* of the churches, since the money was raised in 1910 and for the 1910 apportionment. This correction will account for about eight per cent, so we may safely say that the Congregational churches in these cities have doubled their offerings, and that the credit of it must be divided between the Laymen's Movement and the Apportionment Plan. Of course neither of these agencies achieved the results entirely without the aid of the Board, for the secretaries and missionaries were traveling far and wide to attend these conventions and to lay the appeal strongly before the groups of men gathered to hear the message.

Glancing through the list several of the cities stand out as marked instances of what a campaign can accomplish. The five churches of Buffalo record a *gain* of 231 per cent; the fifty churches of Chicago *increased* their gifts 113 per cent; the thirteen churches of Worcester and the eight churches of Portland, Me., centers of Congregationalism, show increases of 125 per cent and 123 per cent, respectively, though a large fraction of the gain is attributable in each case to a single church. The prize should go to Wichita, Kan., with an increase of 4,400 per cent; but one of those churches was organized only last year, so that its unusually large gift is clear gain in 1910, and in addition is due in large part to the interest of one individual of wealth and consecration; but such a church deserves greatest credit for a gift of $600 in the first year of its organized life. Denver and St. Louis, with twelve churches each, averaged over 140 per cent of increase, while two cities established an infinite ratio of increase from nothing to $54 and $345, respectively. The moral of such a group of figures is not far to seek. *Campaigns pay, provided there is not a strong reaction afterwards.*

Here is a list of the cities examined: —

RECORD OF DONATIONS IN CERTAIN CITIES WHERE THE LAYMEN'S MOVEMENT HELD CAMPAIGNS

CITY	CHURCHES	1909	1910	GAIN	GAIN%
Portland, Me.	8	$1,570	$3,513	$1,943	123
Burlington, Vt.	2	1,045	1,526	481	46
Worcester, Mass.	13	3,496	7,794	4,298	125
Providence, R. I.	7	2,392	4,005	1,613	67
Buffalo, N. Y.	5	394	1,307	913	231
Cleveland, O.	19	1,767	3,105	1,338	75
Cincinnati, O.	6	257	392	135	52
Chicago, Ill.	50	2,355	5,021	2,666	113
Moline, Ill.	3	123	369	246	200
Lincoln, Neb.	4	219	622	403	183
Omaha, Neb.	7	482	956	474	98
Wichita, Kan.	2	20	900	880	4,400
Oklahoma City, Okl.	2		53	53	?
Kansas City, Mo.	5	1,011	1,779	769	76
St. Louis, Mo.	12	1,386	3,295	1,909	138
Denver, Col.	12	670	1,654	984	146
Boise, Ida.	1		345	345	?
Portland, Ore.	8	1,055	1,371	316	29
	166	$18,242	$38,007	$19,765	108%

The Board's income as a whole increased $57,000. Here are sixteen cities which accounted for $20,000 of it. If all the cities touched by the Laymen's Movement were examined, it might be found that between thirty and forty thousand dollars was thus accounted for. Much of the remaining fraction was due to the love and devotion of individuals for the Board's work in answer to the special appeal addressed to individuals in August, 1910. The one definite conviction left in mind by this study of figures is this, "It pays to start a campaign for the Apportionment Plan in every church." "A few remarks" accomplish little, but real interest and devotion may be stirred by setting the signals for a clear track straight ahead for the apportionment.

The Board has taken a leading part throughout the denomination in working for the Apportionment Plan as a wise, safe method of gradual increase in denominational benevolences; and we do not believe that the results of last year will bring any reaction, but rather a steady and gradual improvement.

There is not space this month to mention the individual churches which have made the greatest increases, but these names must be singled out and if possible the secret of their success must be discovered. What they have done many other churches can do. It is safe to assume that the secret lies in a united and enthusiastic campaign led by the pastor and helped by all the leading members.

ALL TOGETHER

The Seven Societies, with the co-operation of the Woman's Boards, have put out two leaflets this month. "Behold how pleasant a thing it is to dwell in unity." The platform for these united efforts is naturally the Apportionment Plan. The first leaflet is the new edition of the joint-society-pamphlet. It undertakes to tell in the fewest possible words for what each society stands, what the apportionment is, and how the apportionment may be raised in every church. If possible, each pastor, church officer, and Sunday school superintendent should make use of the pamphlet.

The other leaflet covers new ground. It is an attempt to present the appeal of all the denominational interests to the Sunday schools. Under the title, "Our Sunday Schools' Share in the

Kingdom," it is pointed out that in one denomination $1,000,000 is raised annually from the Sunday schools, that in another $140,000 is raised through mite boxes alone, while in a third $100,000 is given on a single Sunday as a climax of an educational campaign, while our own figures are far behind. It is suggested that the year be divided into periods, and that brief programs or instruction in the classes be given on each one of the societies in turn, while the offerings may also be centered upon a definite object in connection with each society for the same period.

THE WORLD IN BOSTON

Those who have been in closest touch with it are ready to testify that it is a masterpiece of organization under the hand of Mr. Gardner, that it has exhausted every possibility in these days of preparation of interesting large numbers of volunteer workers. All of us near Boston have done but little else for the last few months. It is confidently hoped that the attendance will surpass all expectations, that the guarantee fund can be repaid in full, and that a substantial profit will accrue for the expenses of future expositions.

We invite you to come to the "Denominational Headquarters," where we have a tiny booth for Congregational friends. There you will find pamphlets, plans, methods, literature, and more suggestions than you can carry out in a year's time in your educational work. We also have in print a leaflet entitled, "The American Board at the Exposition." We will be glad to send this to churches who are near Boston whose members wish to attend. It shows where the exhibits most interesting to Congregationalists may be found. We bespeak the earnest prayers of every friend of missions and in every prayer meeting during the sessions of the exposition that this great work may be a spiritual and educational success beyond our dreams.

Make an appointment at Headquarters to discuss new plans and methods.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

May

INDIA AND CEYLON THREE MISSIONS

100 Missionaries 1,672 Native Laborers
113 Churches, with 16,006 Members
29,583 under Instruction 2 Colleges
4 Theological Seminaries

This group of three missions in India and Ceylon, for which we are asked to pray especially this month, is the largest of our eleven groups; having about one-sixth of all our missionaries, one-fifth of all our churches, and over one-fourth the number of communicants, with a little more than one-third the number of all pupils under instruction. Its very magnitude appeals to us. The Marathi and Ceylon Missions were the two earliest opened by our Board. Here were our first experiments in attempting to reach the pagan world.

In India and its dependencies is one-fifth the population of our globe; this region a hundred years ago was absolutely untouched by the light of the gospel. The successes that have attended mission work in the empire within the century, and most notably within the last score of years, are borne witness to by unprejudiced observers without number. India, while still under bondage to Hinduism and Mohammedanism, is feeling the uplift of a purer and conquering faith. The caste grip is surely lessening; superstition and cruelties are lessening. The name of Jesus Christ is reverenced by multitudes who do not ally themselves with the church, and the outlook for our missions in this region was never brighter than today. Our prayers should be stimulated by our reflection upon the vastness of the field; the large forces enlisted; the successes that have attended the work; the removal in a good degree of obstacles; and the growing conviction among the followers of the ancient faiths that these faiths must ultimately pass away. India belongs to Christ.

FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

A New Commerce

By Secretary JAMES L. BARTON

MISSIONARIES do not engage in commerce, and to increase trade is not part of their commission. Often the argument is used that foreign missions should be supported since the work of the missionaries is of such value in promoting trade. The twelve million dollars' worth of goods purchased last year from the United States by the Hawaiian Islands, and the twenty-seven million dollars' worth sold to the United States by Hawaii, are facts often employed to show the commercial value of the missionary enterprise that opened up these islands to the world. The impression is too frequently left that one of the chief purposes of the missionary is to develop commercial relations between Christian countries and pagan lands. This is an error. At the same time all must acknowledge that as rapidly as the East opens to Christian ideas and Christian enlightenment, it demands and procures in an increasing measure the manufactured products of Christian countries.

It is impossible even to think of a people who have lived for centuries in an unsanitary and backward state not taking to soap, kerosene, and sewing machines as soon as the fruits of Christian civilization begin to appear. It would be well worth while for the soap manufacturers of Christendom to combine for the support of the Christian missionaries because of the impetus they give to the soap business.

It is a fact of mission as well as of commercial history, that the merchant follows hard after the missionary wherever he goes; for the intelligent traders know well that the missionary creates conditions favorable to selling legitimate trade products. There are few regions of Asia into which the missionaries have gone where the sewing machine also has not penetrated. Today hundreds of thousands of machines are at work sewing seams that in more ways than one unite the East and the West.

The missionaries introduce the printing press, books, and schools, and at once there follows a demand for better lighted homes. Trade, alert to its opportunities, sends the kerosene lamp and cases of oil up the rivers, across the mountains on camels, horses, and donkeys, even upon the heads of men, until the products of Standard Oil and other companies are provided by the pint, gallon, or case to the humblest peasant of Kurdistan and the yamen of the mandarin in the most remote region of the Chinese empire.

The introduction of the art of printing into the East and its wide and rapid use by all of the awakening races have created a demand for all kinds of printing supplies, from large power presses to type and paper. It is now possible to purchase products of Asiatic printing establishments in American and European markets, and many a periodical issued regularly from these presses circulates widely in those countries which first sent out the missionaries.

As Western education gains headway among Eastern peoples, invariably there follows a tendency to assume what is called "European" dress. This is especially true of the educated and official

A STANDARD OIL TRAIN IN THE INTERIOR OF TURKEY

classes. One need not search far in the great Eastern cities to find stores in which European and American material for clothing can be purchased, while American shoes are rapidly walking their way around the world in the paths opened by the missionaries.

Not long since a German professor who had traveled widely in Asia Minor wrote an article in which he took his country severely to task for permit ing Turkey to be occupied by American missionaries rather than by Germans, on the ground that since the attention of the natives had been turned to the United States through the missionaries, their schoolmasters, and friends, they naturally purchase their foreign-made goods from the country that gave them their education. His contention was that, in the interests of commerce alone, Germany ought to take an active part in missionary work in Turkey. As an illustration of the above position is the fact that within a few weeks a native graduate of an American college in Turkey, now Minister of Agriculture in one of the most prosperous and progressive agricultural states in Turkey, has been put into correspondence by the Secretary of this Board with two of the leading manufacturers of agricultural implements in the United States.

The commercial opening of Africa is in itself a marvelous story of missionary endeavor and trade development. In 1857 Livingstone said in Cambridge University, "I go back to Africa to try to make an open path for commerce and Christianity." At the present time Livingstone's own haunt, Blantyre, has become the commercial center of British West Africa, and the missionaries are training the natives in industrial habits and business enterprise. In 1839 African natives, whom the missionaries of the Church Missionary Society had rescued from slavery, purchased an old slave ship and opened up a flourishing trade along the west littoral; foreign commerce quickly followed. The trade of America with Africa in agricultural implements is almost wholly in those sections where missionaries are laboring.

One does not need to turn back the pages of history far to arrive at the point when no trader dared to land upon the Fiji Islands, and reports of the world's commerce made no allusion to them. Today the population of those 200 islands is only about 125,000, of whom nearly one hundred thousand are regular attendants upon Christian church services. It is an interesting fact that these islands, rescued from savagery by missionaries, have within a century taken their place in the commercial columns of the Statesman's Year-Book as both producers and consumers. The total foreign trade of the group, according to the last obtainable figures, was valued at over six million dollars for the year, of which one-half was for goods purchased abroad. Did it pay commercially to Christianize the Fiji Islands? Hundreds of similar illustrations could be given did space permit.

Among the principles which missionaries promulgate that are of special value to Western commerce we may name six: —

1. Missionary teaching creates new material needs and desires that the people, as they are able, will endeavor to gratify.

2. Christian communities are characterized by unusual enterprise and thrift and are better able to gratify their new ambitions and to become purchasers of Western products. The first savings bank in India was established by missionaries and was patronized chiefly by Christians.

3. The presence of missionaries and their institutions and the creation of a new order of society through Western education have favorably predisposed the native peoples toward the Western merchant. This is notoriously true if the merchant comes from the same country as the missionary and is himself in sympathy with Christianity.

4. Missionaries teach the value of integrity and commercial honesty, thus laying among the people themselves the foundation for permanent trade relations with the West. The Minister of Foreign Affairs in Japan once remarked to a representative of a large American mission board that the merchants of his country were in grave need of Christian instruction in the necessity of strict honesty in their dealings with foreign merchants.

5. Missionaries have opened commercial schools and commercial departments in their colleges, in which the youth of the various Eastern countries are given a business education. This is true of all the American colleges in Turkey, as well as of many similar schools in India, Ceylon, Japan, China, South America, and Mexico. Affiliated societies of a missionary character have been formed to promote industrial and commercial progress among native peoples.

6. The missionaries have introduced to one another men of widely scattered races. Some of these have needs to be supplied, while others have goods to sell. International trade and commerce inevitably and naturally result from such an introduction. The missionary would indeed be short-sighted who attempted to prevent it, and he would soon learn his impotence should he make the endeavor.

The following quotation from the late Hon. Charles Denby, United States minister to China, may appropriately close this brief survey of a broad subject: —

"It must be admitted that civilization promotes trade, that the more a nation becomes civilized, the greater are the wants of the people. Then if the missionary promotes civilization, he also promotes trade. When he opens a school, he opens a market. Inspired by Christian zeal, he goes to countries that were never trod by the merchant's foot; but the 'drummer' follows on behind, and soon our textiles, our iron, our flour, our coal oil, and many other things are regularly bought by eager customers. To the missionary all these results are subsidiary to his purpose. His supreme object is to convert the heathen; and the college, the school, the doctors, and the charity are but means toward this end; but they are noble means in which even the infidel and the unbeliever may well take part."

FIELD NOTES

An Honor for the Doshisha

(Japan Field)

The Doshisha is rejoicing over the fact that one of its students came out first in a recent oratorical contest in which many of the leading schools in the country were represented. The winner's oration was upon Joseph Neesima, and one of its most effective moments was when he described the way in which Dr. Neesima punished himself when his students had done wrong. That story made a deep impression on the Japanese. Dr. Otis Cary, in reporting this piece of news, recalls the fact that some years ago Joseph Cook when lecturing on the atonement used as an illustration a similar act on the part of Bronson Alcott, which Dr. Washington Gladden

straightway challenged as not calculated to have a good effect on the pupils. "But," adds Dr. Cary, "whatever may be said about it as an illustration of the atonement, the Doshisha students and others in this country are deeply moved when they hear the story of Neesima's self-punishment."

In Besieged Chihuahua

(Mexican Field)

Later word (March 29) from the missionaries shut in Chihuahua during the long siege of that city reported that, as at first, mission work could go on with but little interruption. The school found it impossible to collect more than a third of the tuition due, and it was feared it might be necessary to close a month earlier to avoid debt. Attendance at church service was naturally reduced and contributions had fallen off heavily; but the church spirit was excellent and courage still good. The missionaries were entirely cut off from communication with the Guerrero field; no word had been heard from Mr. Case for over two months.

The massing of American troops on the border was not having just its anticipated effect in increasing the safety of Americans in the disturbed region. Whereas both parties in the conflict had heretofore been friendly to Americans, the appearance of these troops was prompting some ugly threats, that if they crossed the border American residents would pay for it. The prospect of a change of cabinet also did not give much encouragement of peace; the insurgents would not be satisfied till President Diaz should resign. Within the city were many sympathizers with the rebel forces, and active preparations were being made to aid them in case they made attack.

As time goes on it becomes clearer that the conflict is a sign of progress on the part of the Mexicans. Masses of the people are awakening both intellectually and morally, and are no longer willing to be governed like children. It is to be recognized also that the Protestants figure largely in this movement; here as elsewhere Protestantism inevitably promotes the desire for liberty, justice, and a good measure of self-government. The prayers of every little flock in Mexico are rising to God for the *Patria;* it seems that the struggle must make for the advancement of the kingdom. Some of the people are paying very dear for their patriotism; one woman lost her three sons in one day, yet her faith is unshaken. If change must come in this way, it is good to believe it will make for a better Mexico.

Educational Advance in Jaffna

(Ceylon Field)

Dr. York, of Jaffna College, feeling the need of inculcating among the teachers of Ceylon more of the modern principles of teaching, started a movement which has developed into what is called the Jaffna Teachers' Institute, a sort of teachers' meeting association.

PASTOR PAUL GOING TO CHURCH IN JAFFNA

At the outset it included the English-speaking teachers of the Board's mission and a few others, but it is hoped it will eventually cover all Jaffna and reach even the vernacular teachers. The object of this association as defined in its constitution is to raise the quality and efficiency of the teaching in Jaffna; and the immediate success of the movement is indicated by a deepening interest in its meetings. By its appeal to the students in Jaffna College and its widening stimulus to the educational life and interest of those who are to be leaders of their people, it marks a new era in the educational development of Northern Ceylon.

Ingathering in Macedonia

(European Turkey Field)

A message from Mr. Haskell, of Salonica, to Mr. Peet at Constantinople, printed in *The Orient* of March 1, supplements a letter of his published in last month's *Missionary Herald* as it shows that the quickened zeal in the Strumnitza district is resulting in many additions to the churches. A tour of several weeks through the region was most rewarding. At one village, Koleshino, where the Evangelical Church building was burned in the revolutionary outbreak of November, 1908, Mr. Haskell had the privilege of receiving twenty-seven communicants on confession, increasing the membership in a day by more than one hundred per cent. No such number it is believed were ever before gathered into the church on a single occasion in the history of the European Turkey Mission. One of the men accused of burning the former church building was received, together with his mother. Religion is now a common topic of conversation on the streets and in the shops and homes. In this village the Protestant community has increased within two years from twenty or thirty to 100.

In another village in the same district the church was usually packed during a nine days' series of services, and fourteen were found to be seeking the new way of life. The years of revolution in this region were years of spiritual drought; the people feel themselves now to be coming to their senses, and to the missionary there is a sound as of coming "showers of blessing."

A New Pastor at Bombay

(Marathi Field)

Since the resignation nearly two years ago of Rev. Tukaram Nathoji, the veteran pastor of the First Church in Bombay, that church has been without a settled minister. Despite the aid of its ordained members and a few of the missionaries, like pastorless churches in this country, it has become somewhat disorganized and suffered a falling off in its receipts. But March 4 a new pastor was installed, Rev. John Malelu, a graduate of mission schools, pastor for a few years in Roha, with a record of evangelistic work in North India, and more lately experience as superintendent and teacher in the Little Boys' Home at Bombay. The installation services were conducted by native Indian Christians from the churches forming the council; Secretary Patton being present as a guest was invited to participate in the exercises. One feature of the occasion was the greetings from churches connected with other missions, the United Free Church of Scotland, and the Church Missionary Society of England; another was the fine music, such hymns as "The Church's One Foundation" and "O Mother dear, Jerusalem," being sung in processional and recessional by a choir of high school boys and girls. Other hymns composed by members of the church were sung in native style. May the coming of the new pastor to this historic church open to it an era of yet greater efficiency in its important location in the midst of a great city population!

A Fatal Epidemic at Nauru

(Micronesian Field)

The tenth annual report of the Nauru Mission, just received from Mr. Delaporte, records the fact that 1910 was a sad year for the little island. Death

and drought wrought havoc among its people. During the short space of three weeks in January and February forty-two young men and women died of an epidemic influenza, complicated with a form of neuritis.

One Sunday morning the church bells could not call the people to worship, as the sad task of five burials preoccupied the day. Besides sorrow over the untimely deaths, there has been the distress of seeing the pitiful state of many who remain paralyzed as a result of the disease. A drought which had lasted for nearly three years accounted in part for the sad record, as lack of food and proper care increased the number of deaths. Among the 400 well cared for laborers of the Phosphate Company not a single death occurred.

The cloud had its silver lining. Honolulu friends furnished cement and other material for two large cisterns, so that an abundant supply of water can henceforth be kept on hand. Generous gifts of rice, one of half a ton from Chinese friends and another from Central Union Church, Honolulu, which sustains this mission, helped at length to relieve the distress of famine. The Honolulu church certainly is a stanch friend of this work on Nauru. The report closes with the forecast of brighter days. Rains had come; the island was looking greener than for a long time; a good cocoanut harvest was anticipated; despite burdens and interruptions, the work of church, school, and press showed advance.

Three Achievements in Peking

(North China Field)

In a letter to the First Congregational Church at Columbus, O., with which he is associated, Rev. Murray S. Frame speaks of three phases of the Board's work at Peking which impressed him strongly on his arrival. First, the strength of the work that is being done for women. The quartet of missionary women having this department especially in charge seems to him remarkably competent. Second, the work of the mission for men has advanced far enough so that a good share of it (perhaps, under pressure, too large a share of it) has already passed into the hands of the Chinese themselves. "The Chinese church in Peking is under the leadership of a talented Chinese pastor and preacher, one of a little group of men who are a sufficient reward for all the educational work of the mission in so far as it has been directed toward the securing of trained Chinese leaders." Third, the notable advance made toward union in missionary work. "Policies are discussed frankly and helpfully in the Peking Missionary Association, to which all the missionaries belong." One of these meetings was recently held at the American Legation; another was addressed by the United States Minister, Mr. Calhoun. The educational merger effected in the North China Union is, of course, the conspicuous demonstration of this readiness to join forces on the part of almost all the leading missionary societies at work in the city. "In the entire undertaking nowhere do we clash, nowhere is there needless duplication of work, nowhere is there given any occasion for the Chinese to feel that we are straining toward aught but the one common Christian goal."

The Martyrs' Memorial Church at Osmanieh

(Central Turkey Field)

In his article, "On the Track of the Massacres," in the March *Herald* Secretary Patton referred to the project of a martyrs' memorial church at Osmanieh, in commemoration not only of the faith of the people of the place who laid down their lives, but of the twelve native pastors of Central Turkey on their way to Adana who were burned alive in the church where they sought refuge. According to Mr. Chambers the project is advancing. Plans for the building have not yet been made, but a neat church that will accommodate 500 is contemplated, with provision for schools and parsonage. It is estimated that the cost will be £T. 500 ($2,200). But one-half the original congregation remains, and that largely made up of

widows and orphans; yet at the conference held concerning the building this people made an astonishing pledge of £T. 50 ($220). Other pledges amounting to about £T. 20 were promptly secured, and an appeal has been issued for help from sister churches in Turkey and from Christian friends in England and America. Aside from its propriety as a memorial the new church is greatly needed. The town has been raised in its rank, and is growing in business importance. Trade is brisk. The Bagdad railroad is expected to open traffic with Osmanieh this month. Protestant families are coming to the town and are likely to settle permanently. Mr. Chambers vouches for the fact that the enterprise is in every way worth while.

Another Rebellion on Ponape

(*Micronesian Field*)

A letter from Dr. Rife, begun at Mejuro, February 2, and finished at Jaluij, February 16, reports a two months' tour of the Marshall Islands group, in which he had traveled 1,800 miles and visited all the islands but two; these he planned to reach a little later. It was really a bishop's task, inspecting churches and schools, heartening the small Christian communities, making readjustments of teachers and preachers, and finding scholars for training. The situation on many of the islands was none too bright; teachers and taught are alike struggling more or less successfully against the besetting sins and temptations of their life; the odds are heavy and there were many sad discouragements; yet here and there were found some fine instances of loyalty and conquest. The value of the *Iju Ran*, the small boat which Dr. Rife has secured for his touring, was again proved. She gave good account of herself, demonstrating that she could be run at small expense, sailed mostly by the schoolboys, who were ready to go without compensation.

The startling portion of Dr. Rife's report comes at the end, where he relates what he learned upon his arrival at Jaluij, February 15. The *Germania*, running from Sydney to Hong Kong, had just come in with news of a violent rebellion of the natives on Ponape, which broke out on October 18, 1910.

The German governor of the island had set two tribes to building roads. The men quarreled with their overseers, who fled to a Catholic church for refuge and sent word to the governor. He started at once to the scene of difficulty without any weapons or guard and accompanied only by his secretary. Upon landing, the governor met the ringleader and greeted him as his friend, the man having the day before eaten at his table. Accepting the salutation, the rebel advanced and shot the governor twice in the abdomen, who falling tried to pull himself up by his hands only to have them cut off; afterwards his throat was cut and his body mutilated. The secretary, seeing that resistance was useless, started to run for the boat. As he turned he was shot in the back and killed. Of the five boatmen who brought them across, four were killed, the fifth swimming out of reach of the guns. The overseers who had left their retreat on the governor's arrival were also killed. Vines were then tied to the necks of the dead, and their bodies were dragged up and down the road and subjected to vile indignities before being thrown into the lagoon. The doctor left in charge of the colony, and who would have followed the governor to the scene of the rebellion but for timely warning of a Roman Catholic priest, sent word to the Protestant tribes to come to the protection of the colony, which they did and saved them from further harm.

Evidences soon appeared of yet more desperate plot on the part of the rebels. They had chosen a time when no ship was in port to interfere or carry the news; and having taken the governor's flag, the boat, and the clothing of the men they had killed, they planned to board and capture the *Germania*, which was due to call at Ponape on her way from Sydney to Hong Kong in November. The colonists, learning of

the plan, got word to the ship before she came in the passage and so frustrated the attempt. At once the *Germania* carried the tidings to New Guinea, and soon four men-of-war were on the scene. The rebels then collected on the top of a high rock, supposed to be impregnable, but after a sharp bombardment of three hours they were driven from their position. Upon landing the troops a bush fight ensued, which at date of the report was not ended. Two hundred and fifty rebels had been captured and transported, fifty more were in hand, but about fifty, including the ringleader, were still at large. Dr. Rife felt that the rebellion was practically crushed, and expresses the opinion that this will be the last uprising on Ponape. The Germans had lost an officer and four marines in the fighting.

Although Ponape is no longer a mission field of this Board, having been passed over to the Germans with the other work in the Carolines, it is gratifying to learn that the Protestant natives stood loyally by the government, keeping aloof from all this butchery and lawlessness. The conduct of that heroic leader of the Protestant community, Henry Nanepei, during the trouble is specially praised in the report, as is that of Mr. Hugenschmidt, the first of the German Protestant missionaries to enter the field.

LETTERS FROM THE MISSIONS

EASTERN TURKEY MISSION

NEW LIGHT ON AN OLD FIELD

Rev. George P. Knapp's long overland journey to Bitlis, as returning from furlough he went to the aid of that station in the far interior of Turkey, gave him chance to see much of what is transpiring in that liberated land. From his "Notes by the Way and After" we select the following impressions: —

"The blessings of the orphanage work, which we were providentially obliged to take up at Harpoot, are becoming more and more manifest. At Diarbekir I found two of our orphan boys who had graduated from the college, one teaching in the Protestant school and the other in the Gregorian. At Oorfa I found as pastor's assistant another of our orphan boys who had also taken the theological course. Still another of our boys was head teacher of the Protestant Boys' School in the same town. At Severek, where I passed the Sunday before reaching Diarbekir, another orphan boy, also a graduate, was acting both as teacher and preacher to the Protestant community, while one of our girls was the wife of a leading member. Thus in this land and abroad, especially in America, the orphan boys and girls whom we have brought up are doing their share of the world's work.

"During my short stay in Diarbekir I saw considerable of the people I had come to know when on my touring trips from Harpoot. Significant of the changes in Turkey is the fact that Diarbekir has its first Christian mayor. What is more, he is a leading Protestant Armenian and the son of a Protestant.

The Welcome at Bitlis

"Slowly as we had traveled, I reached Bitlis several days sooner than the post which was to have brought a card that I mailed at Diarbekir, so I took the friends here entirely by surprise; but the welcome was none the less happy and cordial. Gregorian as well as Protestant Armenians, who on the dark day of my deportation fifteen years before were either in prison or did not dare to leave their houses to bid me good-by, now came to welcome me with what were manifestly sincere expressions of esteem. On Christmas, the first Sunday that I was asked to speak, some 1,500 people crowded the Protestant church,

THE FIRST CHRISTIAN MAYOR OF DIARBEKIR

while I tried to tell them what God had wrought during these fifteen years and the reasons we had for praising his holy name. On New Year's Sunday I accepted an invitation to attend Requiem Mass for the late Catholicos at one of the Gregorian churches. Fortunately I had called with Mr. Peet on Ismirlian, when he was patriarch at Constantinople fifteen years before, and so had some first-hand impressions which attracted attention.

"Scarcely a week had passed after my arrival when Rev. Kavmey Ablahadian, an evangelist supported by an Armenian merchant in New York, came on from Van. During his stay of three weeks, which included the Week of Prayer, preaching services were held every morning and evening, besides special midday services on Sundays and on other days for women, young men, and the schoolboys and schoolgirls. As we saw the crowds of men, women, boys, and girls going home with their lanterns after the services, we could not but praise God for the change of conditions which made it possible for the people to come out thus freely at night.

"One new feature to which I cannot readily get used is the presence of Armenian soldiers at our services. At a recent communion service Protestant soldiers were among those who partook. When will the time come when the Moslems, who were formerly the exclusive wearers of the uniform, will sit with us at the table of our Lord? A number of their faith seem to have a growing desire to know more about Him whom to know aright is life eternal. Our bookseller showed me the other day a revolver and a dagger which some of these men had given him in exchange for Bibles and portions of Scripture. Is the time indeed coming when carnal weapons shall be converted into swords of the Spirit?

A Cry for Help

"I must not close without telling of the crying need for re-enforcements. Here are the two Ely sisters, who from the very start, for more than forty-two years, have practically been the only single lady workers. One has passed the seventy-first milestone, and the other is not far behind. For nearly three years they have been begging for

two young ladies to come and be in training to take up their work, but so far there has been no response. Is it possible that among the hundreds of volunteers in our denomination two young ladies of sufficient consecration cannot be found to succeed these self-denying veterans? Appeals have been repeatedly made for another missionary family and for a doctor, but as yet there has been no definite response. There is all the work the most ambitious could wish; there are tempting and growing opportunities under the new conditions; but 'Where are the reapers! Oh, who will come?'"

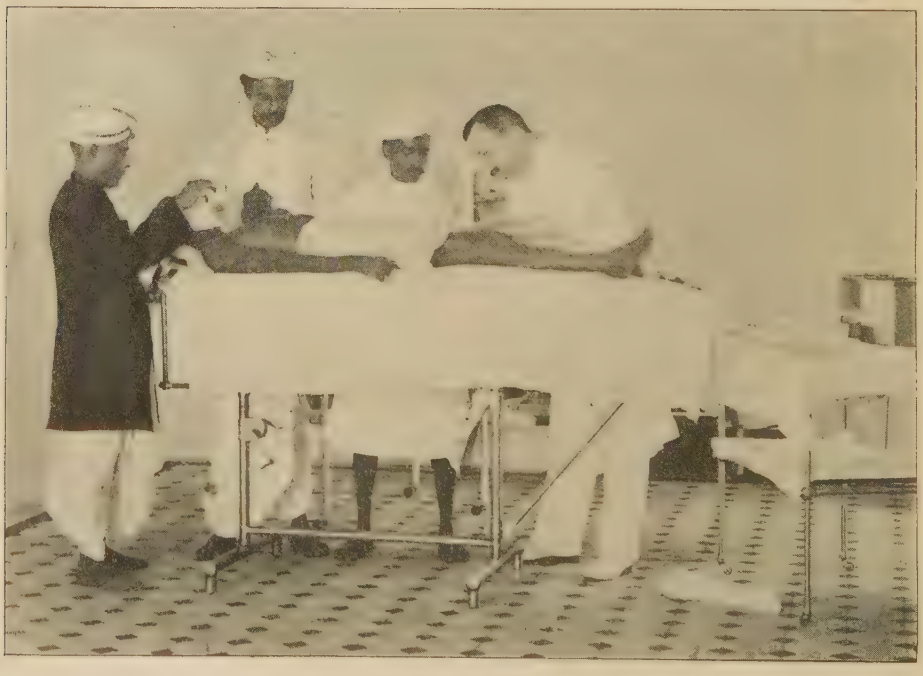
MADURA MISSION

GRATEFUL PATIENTS

Dr. Frank Van Allen is famous for his success in winning gifts from well-to-do Hindus for the aid of the Albert Victor Hospital at Madura. In a recent letter to the church in Glen Ridge, N. J., which provides his support, the doctor recounts his happiness over a new token of the regard and generosity of his Indian neighbors. A few extracts from the letter will indicate its bubbling good cheer: —

"During the year 1910 we had as in-patients at the hospital 499 persons, and we treated slightly over 22,000 out-patients. These patients have paid liberally during the year and have pretty nearly met all the hospital expenses with their thank-offerings. But we can scarcely expect these people to pay all the expenses. We have just received from England, where we purchase practically all our medicines, a huge supply: boxes and boxes and boxes of medicines. The bill was £111. I was as bold as a lion to *order* the medicines, but consternation filled my heart when I came to face the bill. No money! What was I to do? We couldn't get on without remedies to relieve illness; the medicines were absolutely necessary.

"I will tell you where I am now. I am out in a village twenty-seven miles from Madura. Near here are other villages. In all these villages live peo-



ONE OF THE 499

ple who are wealthy; many of them have been my patients. It occurred to me as I sat in a dazed way holding this bill in my hands — my trembling hands — that it would just delight these people to pay it. I came here; I told them the situation; I wasn't mistaken in them; they are wonderful people. They said, as nearly as can be expressed in English: 'My dear fellow, don't trouble about this. How much do you want?'

"'£111 (1,665 rupees).'

"'We will see what we can do.'

"I have been here a week now and am starting back to Madura in about an hour. These wonderful people have contributed enough to pay that bill for medicines and £30 besides toward the *next* bill. Wouldn't you love them if you knew them?

"Did I thank them? Well, nothing will be too good for them when they come to us and need medical relief; if they do ever need it. I hope they won't, for their sakes.

"Just at the present moment, as I sit here with this money beside me, I do feel pleased. This same thing has happened many times in the past. Wonderful people, these! Loving people! They built the hospital with their gifts; and gratitude, which I have felt in the past, is lighted up afresh.

"I wonder if you would be interested to hear about my troubles. The above is one of my joys — *one* of them. My joys are many.

"But now as to my troubles.

"(An hour later.) I have been sitting here thinking, trying to recall a trouble to write about. No, I will have to give it up.

"I must start for Madura now. Perhaps when I get into the hospital I *will* think of something worth writing about in the way of troubles."

Three Hospital Converts

Even when back in Madura, Dr. Van Allen can find nothing troublesome to record. Instead, he mentions the recent conversion of three patients, a man and his wife living near the city, and a man whose home is thirty miles away: —

"The hospital catechist goes to the home of the man and his wife every Sunday, and a meeting is held, others being called in. A little group of people in this village are likely soon to become Christians; four or five have called together at our bungalow and they seemed very happy. It was such a pleasure to see them and to encourage them.

"The last we heard of the other man he had been the means of the conversion of two others in his village. There have been other cases of patients taking great interest in Christianity and in Christ, but not fully committing themselves before they left the hospital.

And a Rajah's Rupees

"One more item of interest before I close: A rajah (native prince) has promised 5,000 rupees toward our endowment fund. The other day, in December, he paid 1,000 rupees of it. It was a great joy. I am sure that the rest will be paid soon. The endowment fund stands at 20,000 rupees now; all subscribed from native sources. The endowment is large enough now to begin to yield an appreciable income to the hospital; last year a little over a thousand rupees. It is most convenient to have this sum toward hospital expenses. When the rajah has paid all that he has promised, the fund will amount to 24,000 rupees. Doesn't it seem good? Twenty-four thousand rupees is $8,000. Perhaps this does not seem like a huge sum in America, but it does seem huge out here where it has to be earned at the rate of about twelve cents for a day's labor."

MISSION TO MEXICO

A COLLEGE JOLLIFICATION

The following letter from Rev. John Howland, of Guadalajara, dated March 20, presents a bright picture against the dark background of war and hate in Mexico: —

"Last Monday was the tenth anniversary of the opening of the Colegio

Internacional in Guadalajara. The celebration of the day began before 5 A.M., when the boys sang some of the pretty Spanish serenades at my door, as it was also my birthday. The families of the teachers were invited to a breakfast of *tamalies* and *atole*, which the good old cook had prepared as a surprise. She and a friend sat up all night working, and when I asked them if they were not tired, they replied, 'No, one never feels extra work that is done for those we love.' At noon a special dinner of Mexican dishes was served to the boys, our family joining them again.

"In the evening there were essays, music, and a play, well presented with the help of some of the girls from Corona Institute; at the close ice cream was served to the audience, which nearly filled our new gymnasium. Many gifts of flowers, cards, and other tokens of affection came in during the day; the whole celebration left the pleasantest of memories.

What of Former Students?

"The 270 who have been enrolled as students during these ten years are scattered from Mexico City to Southern California. Of the twenty graduates, seven are in the ministry; four are teaching; one is managing his *hacienda* and producing a marked effect on the hundred or more people composing the families of his farm hands; another has established a prosperous business in the capital of the territory of Tepic; the rest are working as stenographers or bookkeepers in the offices of railroads and express companies, or of lawyers and others. One of them is assistant secretary in the office of the son of President Diaz, and another holds a responsible position in one of the largest navigation companies; this man has an American wife. Many of those who did not graduate are doing well financially, socially, and religiously. One has received a state scholarship to take a course in the National Normal School in Mexico City, winning over many competitors. Several are receiving salaries of from $2,000 to $3,000 (Mexican money).

"THE SWIMMIN' HOLE"
At the Colegio Internacional Vacation Camp

"We are almost constantly having pleasant incidents in connection with former students. For instance, in Citala, a large *hacienda* to the south of Lake Chapala, several families accepted the gospel a number of years since, but the lessee obliged most of them to leave or abjure their faith. Recently the

farm has come into the hands of a young man who took lessons of me in bookkeeping, and he not only protects the Protestants, but cordially receives the evangelist who goes there occasionally, and invites me also to go to visit them.

The Present Chance

"We are hoping that the buildings may be carried forward during the coming months, the teaching force increased, and everything arranged to widen and strengthen the influence of the school. The means for some of this advance are in sight, but one step leads naturally, almost necessarily to another, and much more will be needed to put the plant where it can begin to do its most effective work.

"This country is passing through a most severe ordeal. It is probable that the next few years will hardly be less critical than the present, as there are so many problems to be solved; not merely political problems, but also those that are social, industrial, economic, and religious. A leaven of young people who at least have come to know the teachings of evangelical Christianity, even if they have not personally adopted them all, will do much to prevent mistake and ruin."

EUROPEAN TURKEY MISSION

TWO ENCOURAGING SIGNS

Rev. Robert Thomson, of Samokov, writing on February 27, describes two signs of the times, both of which will gladden the hearts of all who are watching the progress of religion in the youthful and eager kingdom of Bulgaria: —

Deepening Interest in the Gospel

"Our Bulgarian friends, at the autumn conference, planned for special evangelistic meetings to be held about this time all over the field. We are now in the midst of these meetings here. Mr. Sechanoff, so long one of our laborers in one capacity or another, but of late the pastor of the Methodist church in Sofia, accepted our invitation to come here (his native city), and was kindly released for the purpose. Mr. Sechanoff, whom we have had previously for similar work, has very considerable gifts as an evangelist. His coming was made the subject of much prayer, and we also advertised his meetings well; the result has been, not only that the church has been crowded night after night to hear him, but that he has also had a good deal of personal work, receiving and paying visits, and he has been sufficiently encouraged to prolong the meetings for yet another week. Yesterday was the universal Day of Prayer for Students, when we had three special and very encouraging services; and today (a national holiday) is being observed by us as a day of special humiliation and prayer, when we are to have two services — one for believers alone, for prayer and consultation, and one in the evening of the usual character.

"I mention these things with thankfulness; in the first place, as an indication that we ourselves — Bulgarians and missionaries — are being visited with the spirit of more earnest prayer and more hearty desire and endeavor after conversions.

A New Friendliness

"But besides that, I wish to tell you of another encouraging feature in connection with this — a thing that confirms my conviction that we in Bulgaria are going to have, in due time, the same experience that the Asiatic missions have had with the Armenian Church, viz., that prejudice will first break down; then that the national church will itself be gradually quickened; and then that that church and our own will draw together in amity, sympathy, and hearty co-operation.

"One indication of this is that, night after night, a large proportion of Mr. Sechanoff's crowded audiences, fully one-third of them, have been students from the National Gymnasium opposite us. Indeed, large numbers of these students have regularly been at our

ordinary services ever since this session opened last September. Now, but two or three years ago, when the students began coming to our services, they were quickly and sharply pulled up. I think they were threatened with expulsion. At any rate, an end was put to their coming. But now nothing is said to them. And I am convinced that the difference is due to the gradually changing attitude of the local priests. We have been hearing strange things about them these days — how they have openly, in church, spoken kindly of us; how they have said in conversation that we are right in our presentation of Christianity and in the methods of our working; how they have expressed a desire to understand better our position, our teaching, and our aims, confessing that they begin to fear that they have all along misunderstood and misjudged us. And that this should be — of all places! — in Samokov; that is the astonishing and the happy fact.

"But I must confess, at least for myself personally, that I do not consider the priests wholly to blame. We have kept aloof from them far too much. The reason has been largely our own very heavy burden of work, and perhaps a certain shyness; but, intentionally or not, we have, by holding so aloof, given the impression of unfriendliness, and have certainly made acquaintance and mutual understanding impossible. Here is another reason for desiring re-enforcements, that we may be more free to cultivate better relations with the other church."

THE WIDE FIELD

MANCHURIA

A VICEROY'S TRIBUTE

Among the victims of the plague in Manchuria was Dr. Arthur C. Jackson, a distinguished graduate of Cambridge University, who went out only in the fall of 1910 as a medical missionary of the United Free Church of Scotland, and was attached to its large hospital at Mukden. When the plague broke out in January, the government called upon the physicians of the hospital for their aid, and Dr. Jackson promptly volunteered for work at quarantine quarters of the Chinese railway station. There for a week he was in close and unremitting contact with the plague in all its virulence, doing splendid work in bringing order out of chaos and terror and in staying the spread of the pest, till suddenly, in spite of vaccination and all proper safeguards, he caught the infection, sank rapidly, and died. The going out of this strong, eager, attractive young life on the very threshold of a career of exceptional promise made a profound impression on all his associates. At the memorial service held in Manchuria, His Excellency Hsi Liang, Viceroy of the Three Eastern Provinces, made the following striking address: —

"We have shown ourselves unworthy of the trust laid upon us by Our Emperor; we have allowed a dire pestilence to overrun the sacred capital.

"His Majesty the King of Great Britain shows sympathy with every country when calamity overtakes it; his subject, Dr. Jackson, moved by his Sovereign's spirit, and with the heart of Christ, who died to save the world, responded nobly when we asked him to help our country in its time of need.

"He went forth to help us in our fight daily where the pest lay thickest; in the midst of the groans of the dying he struggled to cure the stricken, to find medicine to stay the evil.

"Worn by his efforts, the pest seized upon him and took him from us long before his time. Our sorrow is beyond all measure, our grief too deep for words.

"Dr. Jackson was a young man of high education and great natural ability. He came to Manchuria with the inten-

tion of spreading medical knowledge and thus conveying untold blessings on the Eastern people. In pursuit of his ideal he was cut down. The Presbyterian Mission has lost a recruit of great promise, the Chinese government a man who gave his life in his desire to help them.

"O spirit of Dr. Jackson, we pray you intercede for the 20,000,000 people of Manchuria and ask the Lord of Heaven to take away this pest so we may once more lay our heads in peace upon our pillows.

"In life you were brave; now you are a spirit. Noble spirit, who sacrificed your life for us, help us still and look down in kindness upon us all."

INDIA

CHRISTIANITY'S ADVANCE IN THE NORTHWEST

Dr. Wyncoop, secretary for India of the British and Foreign Bible Society, when interviewed by Dr. Patton as to general conditions of mission work in that land, presented some very striking testimony as to progress in the northwest provinces. The Northwest Conference, the largest of three conferences of the Methodist Episcopal missions in Northern and Central India, had recently met in Cawnpore. The editor of the *Indian Witness*, in attendance upon its sessions, wrote enthusiastically to his paper of "the swing of victory" that pervaded them. Over ten thousand baptisms were reported for the year past. The movement toward Christianity upon the part of the Chamars, the leather workers, was increasing in extent and momentum. With millions of these people at hand, the largest and most approachable caste in the districts of the two conferences in Upper India, only the insufficiency of funds and equipment for native workers among them limited the advance.

The report from another district (the Roorki) told of remarkable growth, "the best year's work." One minister on the banks of the Ganges wrote: "Give me half a dozen more workers, simple pastor-teachers, and in the course of a week we will have a thousand more new converts from the Chamar caste, who will throw away their dumb idols and turn to the living God and confess the Lord Jesus by public baptism."

The dangers of so rapid growth were recognized; stress was being put on a genuine conversion to the new religion.

Similarly, an account of an itineration by a representative of the Church of England Zenana Missionary Society, printed first in the society's magazine, but quoted in the *Punjab Mission News*, disclosed the beginning of a mass movement toward Christianity among the Chuhras, the sweeper class, those necessary helpers of the farmers. Until recently these despised people were willing to live in serfdom as mere burden bearers; now in some parts of the Punjab they are waking up, seeking a better status, and looking to Christianity as the religion of hope.

In the Sialkot Mission of the American United Presbyterian Mission they have 41,000 adherents from this class, and during the last few years there has been rapid progress in their efforts for self-support and self-government.

"A special feature of this movement amongst Chuhras," so this missionary reports, "is that whether they come out as Christians individually or in crowds, they can go on living in their own villages, earning their livelihood in the same way and influencing by their changed lives those living around them, especially their masters, much in the same way as the Christian slave of old."

Dr. Patton, in passing on these encouraging reports, adds this one comment: "You will be glad to know that the situation is dead ripe for such a movement in certain parts of our Marathi and Madura fields."

A Two-Edged Weapon

That the general missionary situation has been seriously modified during the last half century is the first impression left upon the mind of the reader by a survey of the accumulated evidence (Edinburgh Conference Reports). The new developments can be attributed in the main to one specific cause. If the missionary societies are compelled today to recast their methods in order to meet unfamiliar difficulties and to solve a problem that is almost bewildering in its novel complications, it is not on theologians, "old" or "new," that they must cast the blame for the upheaval. The real creators of the revolution are James Watt, George Stephenson, and Robert Fulton. When we scrutinize the changes that make the most severe demands on missionary statesmanship, we find them nearly all reducible to the question of communications.

Of course this shrinkage of the world works both ways. When a missionary can stand up before an audience in Edinburgh and remark incidentally that three weeks ago he was traveling in Mongolia, we can see as in a flash how the earlier difficulties of access have been simplified. It is no exaggeration to say that by recent railway extensions alone hundreds of millions of people — in the Levant, in Central Asia, in China, in the more populous parts of the East Indies, and in Africa — have been brought within comparatively easy range of Christian evangelistic effort. Yet, on the whole, the disadvantages of the quicker and cheaper means of transit seem, so far, to have outweighed the advantages.

From "The New Missionary Outlook," by Herbert W. Horwill, in the Atlantic Monthly for April, 1911.

Missionary By-Products in China

Now the truth is, that, in the very nature of the case, by far the larger part of their accomplishment can never be claimed by the missionaries as their own. They dig the well and toil at the windlass, but the waters they raise do not flow in an open conduit to the fields they quicken. Most of them disappear in the ground, and when they reappear to make distant wastes bloom, they cannot be identified. What of the young men leaving the mission colleges unconverted, yet imbued with Christian ideals? What of the bracing effect on the government schools of competition with the well-managed and efficient mission schools? What of the government schools for girls, which would never have been provided if the missionaries had not created a demand for female education and shown how to teach girls? What of the native philanthropies which have sprung up in emulation of the mission care for the blind, the insane, and the leper? What of the untraceable influence of the Western books of inspiration and learning which, but for the missionary translators, would not yet be accessible to the Chinese mind? Among Chinese who neither know nor care for the "Jesus religion," the changes of attitude toward opium smoking, footbinding, concubinage, slavery, "squeeze," torture, and the subjection of women, betray currents of opinion set in motion largely by the labors of missionaries.

From "Christianity in China," by Prof. Edward A. Ross, in the March Century.

The Look of Chinese Christians

Although the missionaries have gained few converts from the superior social classes, they have attracted a superior element from the middle and lower classes. The majority of a native Christian congregation resemble the general population, but a study of their physiognomy shows a greater frequency of noble or intellectual faces. Among a score of farmers in a little congregation gathered to dedicate a country chapel in Fukien, I noticed four fine faces and one peasant who

might have sat to Leonardo da Vinci for his St. John. In view of the human quality of these Christians, I did not marvel on learning that the chapel, costing $250, had been built by twelve families out of their own resources, and that every stick of timber in it had been carried on their shoulders from the seacoast, a league away.

From "Christianity in China," by Prof. Edward A. Ross, in the March Century.

Beating Boston's Best

It is really marvelous — the extent of interest in what used to be thought only the white-chokered and sallow zealot who buried himself in hopeless Hindustan or helped supply the larder of cannibals of the South Seas. Those who followed the Women's Foreign Missionary Jubilee celebrations, which closed so magnificently in New York this week, were amazed at the absorbing interest of those meetings. Here in Boston they thrilled and they enthralled, for the stories of the women missionaries were wonderful and inspiring. These women organized and carried on this fine crusade from Oakland to Portland without a man's help, and they simply beamed with happiness over its success. As a commemoration fund they collected $870,000, an astonishing sum, and a measure of the power of the cause. Any one with a tendency to belittle the men and women engaged in missionary fields ought to have heard the keen, bright, and pertinent addresses of these returned missionaries. They made many a "witty assembly" in Boston look wan and worn by comparison.

The man in his club who sneers at foreign missions only seems to be sophisticated and sapient. In reality in these days of wide dissemination of information he is inexcusably ignorant and provincial. On even him some day the light will shine.

From editorial in Boston Evening Transcript.

THE BOOKSHELF

Indian Idylls. By Anstice Abbott. Introduction by George Smith, C.I.E., LL.D. London: Eliot Stock. Illustrated from photographs.

Pathetic as are the facts revealed by these new Idylls, the literary charm of the style and the great hope which shines through them make the book glad as well as deeply interesting. Miss Abbott, an India missionary of the American Board, has drawn aside the curtain, and with the delicate tact of a Christian lady and with the long experience of her missionary life has brought to light the sorrows and sufferings of India's women.

But when the lifting of the curtain has made the darkness flee away, the joy of the change has been a high reward. Miss Abbott's story of such happy changes relieves the gloom which would otherwise weigh down the book.

A missionary lady once pressed home upon a gathering of women the duty of acquainting themselves with the condition of women in non-Christian lands. She took for her text the words, "The evidence of things not seen," showing them that there was no longer any need of being ignorant of the degradation and misery of their sisters. The evidence was now all ready, the abundant proof was accessible, not only of their need, but of the power of the gospel to uplift them.

Any one who wishes for such proof can nowhere find it more vividly set forth than in these Idylls. Nor can the light of the gospel, now beginning to lighten India, anywhere appear more glorious in its life-giving power than in this new and precious "evidence of things not seen." J. C. M.

The Reports of the Commission of the World Missionary Conference. New York: Fleming H. Revell Co. 9 vols., each 75 cents net; postage, 9 cents. Complete set, $5.00 net; postage, 70 cents.

It is not possible in small space worthily to review an encyclopedia;

only a general estimate can be attempted. And these nine volumes of the Edinburgh Conference Reports are in a real sense an encyclopedia of their subject. Containing the reports of the several commissions, the fruit of prolonged, wide, and careful study by competent experts, and beside them the addresses made on the Conference platform and the discussions following, these volumes offer to their reader the best that can be said today on the principles, policies, bearings, achievements, and needs of the modern missionary enterprise. To the pastor, the missionary, the Student Volunteer, the leaders of missionary study classes, in short, to every one associated with the missionary task, this set of books seems almost indispensable — a real thesaurus of missionary knowledge to date.

Care of the Patient. A Book for Nurses. By Alfred T. Hawes, A.M., M.D. Philadelphia: P. Blakiston's Son & Co. Pp. 173. Price, $1.00 net.

Not many of our readers perhaps will be specially interested in this book. Yet to doctors and nurses in missionary hospitals it offers a valuable and convenient small handbook of nursing. And with its precise and clear directions it will be of service for such amateur nursing as is occasionally required in every home.

Children of Jamaica. By Isabel C. Maclean. New York: Fleming H. Revell Co. Pp. 95. Price, 60 cents net.

Children of Japan. By Janet H. Kelman. New York: Fleming H. Revell Co. Pp. 93. Price, 60 cents net.

Two new issues, one for each hemisphere, in a series depicting child life in missionary lands. They are by English authors, and somewhat more solidly instructive than is the fashion with children's books in this country. Yet there is the story element in them; the full-page, highly-colored pictures add to their attractiveness; the chapter titles are inviting; all in all, they are well fitted for their purpose and sure to please their readers.

Korea for Christ. By George T. B. Davis. New York: Fleming H. Revell Co. Paper. Pp. 68. Price, 25 cents net.

Within the compass of what is but little more than a pamphlet is here told the story of the great awakening in Korea, leading up to the campaign of 1910 with its watchword, "A million souls for Christ."

The Fruits of the Tree. By William Jennings Bryan. New York: Fleming H. Revell Co. Pp. 61. Price, 35 cents net.

This dainty booklet puts into permanent form Mr. Bryan's impressive address at the Edinburgh Conference.

In Kali's Country: Tales from Sunny India. By Emily T. Sheets. New York: Fleming H. Revell Co. Pp. 208. Price, $1.00 net.

Mrs. Sheets is not herself a missionary. With her husband, a secretary of the Layman's Movement in the Methodist Church, she has visited India, and evidently with a seeing eye. Her book is charming; a collection of twelve tales of Indian life, not so distinctly missionary or even religious as are Miss Abbott's "Indian Idylls," but always Christian in viewpoint and sympathy, and contributing effectively to an appreciation of India as a mission field. It is a book worth reading. A few striking illustrations provoke the interest of one who turns its pages.

THE CHRONICLE

Departures

April 1. From New York, Rev. and Mrs. John P. Dysart, to join the Rhodesian Branch of the South African Mission. (See page 205.)

Arrivals in this Country

March 13. At San Francisco, Rev. and Mrs. Chauncey Goodrich, of the North China Mission.

March 19. At New York, Rev. and Mrs. Charles M. Warren, of the Japan Mission.

Births

January 30. At Vaddukkoddai, Ceylon, a son, Raymond Rogers, to Dr. and Mrs. Harry C. York.

March 15. At Ahmednagar, India, a son, Henry Hamilton, to Rev. and Mrs. H. G. Bissell.

AS INDIA REGARDS THE AMERICAN BOARD

April 9. At Brooklyn, N. Y., a daughter, Janet Goodwin, to Rev. and Mrs. Charles M. Warren, of the Japan Mission.

"OUR LADY OF THE SNOWS"

DEATHS

February 2. At Harpoot, Eastern Turkey, Miss Maria B. Poole. (See page 208.)

∴

How was it that the people of Lystra received Paul and Barnabas? With oxen and garlands? We do not learn of any attempt to offer sacrifices when Secretary Patton arrived at Ahmednagar, but there was evidently no lack of garlands. Perhaps he made the sacrifice in wearing them. The supporting Aaron is Rev. S. R. Modak, pastor of the First Church, Ahmednagar; Hur is Dr. Patton's college classmate, Rev. Henry Fairbank, just now senior missionary at the station.

∴

The Prudential Committee at its meeting of March 14 had the pleasure of welcoming President Eaton, of Beloit, now Vice-President of the American Board, who had so planned his trip to New England as to sit with the Committee on that afternoon.

∴

We are not accustomed to examine prison reports to learn about our missionaries, but in *Our Paper*, a journal published at the Massachusetts Reformatory at Concord, we find an article of a column's length about Rev. John X. Miller, of Pasumalai. It seems that while an Andover Seminary student, Mr. Miller was for two years a helper in the moral and religious work of the reformatory, spending his Saturdays and Sundays there, and that during his seven years' service in India he has kept up the acquaintance then made, and has sent occasional remembrances to friends in the institution. Now that he is about to return to this country on furlough, these friends trust that he will plan to visit Concord and share with them some of the experiences and inspirations of his mission life.

∴

The terrific snows which brought suffering and loss to multitudes in Turkey, as elsewhere described, brought some fun also, as witness the accompanying picture which Mr. Goodsell labels "Another By-Product of Missions." It shows the Goodsell children reveling in the unprecedented mass of snow in their dooryard and, with Mr. Macallum as artist, adding a magnificent but perishable statue to the world's sculpture.

∴

We are glad to congratulate another missionary home on furlough upon securing the funds to meet an emergency on the field which has burdened his rest time. Mrs. J. N. Harris, of New London, whose benefactions have enriched many of our mission fields, recently made a conditional promise to Mr. LeRoy of $5,000 toward the better industrial equipment of Amanzimtoti Seminary, enabling it to meet the requirements

of its new responsibility to the union educational scheme of which the Impolweni Theological Seminary is the other factor. The Board's new educational endowment fund made possible the meeting of the condition by providing another $5,000, so that the present necessities of this important institution are met.

∴

April 29 Secretary Barton goes to England to attend a meeting of the Continuation Committee of the Edinburgh Conference. On his way thereto he is to have some conference with the managers of the German Hülfsbund concerning the work of their missionaries in connection with those of the American Board in Asiatic Turkey. The trip, including attendance upon the meeting, will involve an absence of about a month.

∴

This number of the *Herald* goes out just as the Candidates' Conference for 1911 is closing. We wish that all in the Board's circle could get the inspiration that comes to the officers and near-by friends as they look upon the company of devoted young people thus assembled. Between thirty and forty are in the group, promising a considerable and cheering reënforcement of the staff of workers on the field. Next month we expect to introduce them to our readers, with a reflection of their faces as they stood before the camera.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Acton, Cong. ch.	1 00	
Auburn, 6th-st. Cong. ch.	5 27	
Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, and Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Garland, Cong. ch.	7 00	
Hallowell, Cong. ch., Friend,	12 00	
Lewiston, Pine-st. Cong. ch.	46 00	
Machiasport, Cong. ch.	5 00	
Orland, H. T. and S. E. Buck,	30 00	
Orono, Ambrose Sawtelle, deceased,	3 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 375; High-st. Cong. ch., 61.65; Woodfords Cong. ch., 56.59; "Portland," 116.70,	609 94	
South Freeport, Cong. ch.	10 00	
Westbrook, Cong. ch.	25 12	
West Minot, Cong. ch.	9 00	
Winslow, Cong. ch.	7 50	995 83

New Hampshire

Berlin, Cong. ch.	15 51	
Candia, Cong. ch.	3 47	
Durham, Cong. ch.	60 00	
Franklin, Cong. ch.	21 00	
Hampstead, Cong. ch.	7 50	
Hanover Center, Cong. ch.	4 00	
Hinsdale, Cong. ch.	15 00	
North Conway, Cong. ch.	4 31	
North Hampton, Cong. ch.	5 00	
Penacook, Cong. ch.	30 26	
Rye, Cong. ch.	50 00	
Westville, Inez F. Newcomb, for work in China,	1 00	217 05
Legacies.— Bow, Mary E. A. Dow,		5 25
		222 30

Vermont

Cambridge, 2d Cong. ch.	8 55	
Lower Waterford, Cong. ch.	6 10	
Ludlow, Cong. ch.	15 00	
Morrisville, 1st Cong. ch.	73 09	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	10 50	
Saxton's River, Cong. ch.	14 00	
Victory, George A. Appleton,	5 00	
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow,	49 20	
Westford, Cong. ch., toward support Rev. Wm. Hazen,	12 00	
West Hartford, Cong. ch.	11 44	
Westminster West, Cong. ch., Society of Morals and Missions,	24 00	
Woodstock, Cong. ch.	28 09	256 97

Massachusetts

Attleboro Falls, Central Cong. ch.	52 05	
Boston, Old South Cong. ch., add'l 1,000; Union Cong. ch., 437.30; Highland Cong. ch. (Roxbury), for work in India, 5; Mt. Vernon Cong. ch., of which 5 from Mrs. L. H. Kendall, 7,	1,449 30	
Braintree, 1st Cong. ch.	27 11	
Brookline, In memory of S. C. T., for work in China,	100 00	
Cambridge, Prospect-st. Cong. ch., Miss L. Townsend, for Sholapur,	5 00	
Chicopee Falls, 2d Cong. ch.	26 04	
Concord, Trin. Cong. ch.	46 73	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	96 00	
Fall River, Central Cong. ch.	760 00	
Fitchburg, Martha S. H. Wright, for Mt. Silinda,	5 00	
Granby, Cong. ch.	16 28	
Harvard, Cong. ch.	3 05	
Haverhill, Center Cong. ch.	63 66	
Lanesboro, Cong. ch.	4 00	
Leominster, F. A. Whitney,	15 00	
Lunenburg, Cong. ch.	5 31	
Lynn, Central Cong. ch.	25 00	
Medfield, 2d Cong. ch.	20 00	
Middleboro, Central Cong. ch.	27 47	
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge,	68 39	
Milton, 1st Evan. Cong. ch.	33 75	
New Bedford, North Cong. ch., 78.71; Trin. Cong. ch., 17.74,	96 45	
Newburyport, Central Cong. ch.	125 00	
Newton, Eliot Cong. ch.	86 00	
Newton Highlands, Cong. ch.	220 00	
Newton Lower Falls, Lucy M. Emmons,	5 00	
North Attleboro, Oldtown Cong. ch.	19 00	
North Brookfield, 1st Cong. ch.	46 24	
North Reading, Union Cong. ch.	12 41	
Norwood, 1st Cong. ch.	66 00	
Oxford, Cong. ch., to const. MISS LUA BEAUMONT, H. M.	100 00	
Petersham, A. D. M.	200 00	
Randolph, Cong. ch.	115 32	
Reading, Cong. ch.	39 20	
Somerville, Friend,	10 00	
South Natick, John Eliot Cong. ch.	8 25	
Springfield, Olivet Cong. ch., 16.45; Faith Cong. ch., 12.59; Thank-offering, 25,	54 04	
Wellesley Hills, 1st Cong. ch., of which 15 for Ing-hok,	78 76	
Westhampton, Cong. ch.	32 00	

West Springfield, 1st Cong. ch. 90 00
West Stockbridge, Village Cong. ch. 30 00
Winchendon, North Cong. ch. 25 55
Winchester, 1st Cong. ch. 125 00
———, A deceased friend, 1,000 00
———, A deceased friend, 500 00—5,933 36
Legacies.—Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16 00
Enfield, Josiah B. Woods, by Frances W. Kimball, Trustee, add'l, 80 00
Greenfield, Mrs. Ellen M. Russell, by Chas. P. Russell, Ex'r, 4,608 23
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 50 00
Watertown, Edward D. Kimball, add'l, 10 50
Westboro, Miss Amelia Merriam, by Arthur M. Nourse, Ex'r, 500 00—5,264 73
11,198 09

Rhode Island

East Providence, Riverside Cong. ch. 3 38
Providence, Beneficent Cong. ch. 220 06——223 44

Young People's Societies

MAINE.—Brewer, 1st Jun. Y. P. S. C. E., for Sholapur, 2 00
MASSACHUSETTS.—Chelmsford, Y. P. S. C. E., 6; Lawrence, South Y. P. S. C. E., for Shao-wu, 12; Lowell, 1st Y. P. S. C. E., for Adana, 15; Spencer, Y. P. S. C. E., 10.10, 43 10
45 10

Sunday Schools

VERMONT.—Bellows Falls, 1st Cong. Sab. sch., for Mindanao, 10 00
MASSACHUSETTS.—Boston, Central Cong. Sab. sch. (Jamaica Plain), 35; do., Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 25; do., Highland Cong. Sab. sch. (Roxbury), for work in India, 11.61; Malden, 1st Cong. Sab. sch., Prim. Dept., for Mindanao, 11; Newton Highlands, Cong. Sab. sch., for Mindanao, .25; Tyngsboro, Evan. Cong. Sab. sch., 2.50, 85 36
95 36

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 44 03
Bridgeport, West End Cong. ch., 31.08; King's Highway Chapel, 15.64, 46 72
Bristol, Cong. ch. 40 00
Central Village, Cong. ch. 8 00
East Norwalk, Swed. Bethlehem Cong. ch. 3 67
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Hartford, 1st Cong. ch., 508.95; South Cong. ch., 400, 908 95
Kent, 1st Cong. ch., for Adana, 10 50
Madison, 1st Cong. ch. 21 50
Mansfield, 2d Cong. ch. 1 00
Middletown, 1st Cong. ch. 25 97
Naugatuck, 1st Cong. ch. 100 00
New Haven, Grand-av. Cong. ch. 40 00
New London, 1st ch. of Christ, 57 99
Norwich, Greeneville Cong. ch. 35 00
Old Saybrook, 1st Cong. ch. 11 09
Salisbury, Cong. ch. 4 00
South Norwalk, 1st Cong. ch. 32 89
Terryville, Two friends, 79 50
Thomaston, Cong. ch. 47 46
Trumbull, Cong. ch. 5 00
Waterbury, Bunker Hill Cong. ch. 20 00
Westford, Cong. ch. 5 00
West Haven, 1st Cong. ch. 56 85
Westminster, Cong. ch. 3 00
———, Friend, 100 00—1,758 12
Legacies.—Georgetown, Edwin Gilbert, by Samuel J. Miller and Herbert S. Ogden, Ex'rs, 175 00
1,933 12

New York

Albany, 1st Cong. ch., toward support Rev. J. X. Miller, of which 5 from Ladies' Foreign Society, 80 00
Brooklyn, Flatbush Cong. ch., 117.07; Plymouth Cong. ch., Louis Stoiber, 100; Atlantic-av. Miss. Soc. of Atlantic-av. Chapel of Clinton-av. Cong. ch., 12; Rockaway-av. Cong. ch., 3, 232 07
Ithaca, 1st Cong. ch. 142 42
Morrisville, Cong. ch. 14 00
Newark Valley, Cong. ch. 10 00
New York, Manhattan Cong. ch., 5; E. R. G., through D. S. and W., 100; James P. Kelley, 22; Harriet S. Niles, 17.50; Friend, 5, 149 50
Oswego, Cong. ch. 14 86
Randolph, Cong. ch. 18 80
Westmoreland, Cong. ch. 25 60
West Winfield, Immanuel Cong. ch. 74 00——761 25
Legacies.—Brooklyn, Hiram G. Combes, add'l, less expenses, 88 22
Poughkeepsie, Sarah M. Powell, by Guilford Dudley, Ex'r, 210.21, less tax, 197 60—285 82
1,047 07

New Jersey

Closter, Cong. ch. 11 45
Jersey City, 1st Cong. ch. 16 80
Montclair, Friend, 5 00
Newark, 1st Jube Memorial Cong. ch. 35 00
Nutley, St. Paul's Cong. ch. 15 00
Paterson, Auburn-st. Cong. ch. 28 00——111 25

Pennsylvania

Miners Mills, Cong. ch. 7 50
Minersville, 1st Cong. ch. 9 00——16 50

Ohio

Alexis, Cong. ch. 7 27
Marysville, Rev. Vernon Emery, 3 00
North Fairfield, Cong. ch. 6 00
Oberlin, 2d Cong. ch., 132.68; Rev. A. H. Currier, 12, 144 68
Painesville, 1st Cong. ch. 15 26
Sandusky, 1st Cong. ch. 3 48
Shandon, Cong. ch. 27 77
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, Central Cong. ch., 52.65; Washington-st. Cong. ch., 34.84; Birmingham Cong. ch., C. W. Douglas, in memory of Mrs. C. W. Douglas, 5, 92 49——307 15

District of Columbia

Washington, 1st Cong. ch. 320 00

North Carolina

Southern Pines, Cong. ch. 23 00

South Carolina

Charleston, Plymouth Cong. ch., Woman's Miss. Union, 5 00

Georgia

Columbus, North Highland Cong. ch. 3 45

Florida

Daytona, 1st Cong. ch. 67 66
Orange City, Cong. ch. 10 00
Ormond, Union Cong. ch. 14 00
Winter Park, Cong. ch., 26.65; Aux. W. H. M. U., 8, 34 65——126 31

Young People's Societies

CONNECTICUT.—Broad Brook, Y. P. S. C. E. 5 00
NEW YORK.—Brooklyn, Lewis-av. Y. P. S. C. E., for Foochow, 10 00
15 00

Sunday Schools

CONNECTICUT.—Kent, Cong. Sab. sch., for Mindanao, 10; New Britain, 1st ch. of Christ Cong. Sab. sch., for Mindanao, 7.10; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 17.77; do., do., Prim.

Dept., of which 3.48 toward support Rev. C. N. Ransom and 3.48 for Mindanao, 6.96, 41 83
NEW YORK.—New York, Forest-av. Cong. Sab. sch. 8 00
NEW JERSEY.—Plainfield, Cong. Sab. sch., for Mindanao, 50
OHIO.—Oberlin, 1st Cong. Sab. sch. 17 58
NORTH CAROLINA.—Southern Pines, Cong. Sab. sch. 10 25
78 16

INTERIOR DISTRICT

Alabama

Clio, New Hope Cong. ch. 2 50
Glenwood, Cong. ch. 1 50
Goshen, Cong. ch. 1 50
Talladega, Carrie E. Parkhurst, 20 00
Troy, Wesley Chapel, 2 50——28 00

Texas

Dallas, Central Cong. ch. 29 62

Illinois

Chicago, Millard-av. Cong. ch., 31; Porter Memorial Cong. ch., 20; 1st Cong. ch., 4.07; H. H. Kennedy, 25, 80 07
Downer's Grove, Cong. ch. 20 00
Dundee, 1st Cong. ch. 36 60
Evanston, 1st Cong. ch. 200 00
Forrest, Cong. ch. 9 85
Geneseo, Frank Mather, 25 00
Glen Ellyn, 1st Cong. ch. 21 85
Roscoe, Mary A. Ritchie, 5 00
Strawn, Cong. ch. 9 00
Sycamore, 1st Cong. ch. 56 90
Warrensburg, Cong. ch. 2 00
West Pullman, 1st Cong. ch. 31 06
Wheaton, College ch., toward support Rev. W. C. Cooper, 100 00
Woodburn, Cong. ch. 7 03
Wythe, Cong. ch. 7 00——611 36

Michigan

Memphis, Cong. ch. 5 00
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts, 20 00
Portland, Cong. ch. 14 95
Ypsilanti, Cong. ch. 15 00
———, Friend, of which 340 for Kustendil, and 150 for Mindanao, and to const. JAMES H. MOORE, H. M. 490 00——544 95

Wisconsin

Amery, Cong. ch. 20 12
Baraboo, Cong. ch. 20 00
Berlin, Union Cong. ch. 18 55
De Soto, Thomas Tenney, 56 00
Lake Geneva, 1st Cong. ch. 87 50
Madison, 1st Cong. ch. 110 00
Milwaukee, Plymouth Cong. ch. 50 00
Platteville, Cong. ch. 77 00
Plymouth, Cong. ch. 20 93
Rosendale, Cong. ch. 40 00
Stoughton, 1st Cong. ch. 28 00——528 10

Minnesota

Anoka, Cong. ch. 9 38
Clearwater, Cong. ch. 6 31
Fergus Falls, Cong. ch. 52 42
Minneapolis, Lowry Hill Cong. ch., 420.57; Plymouth Cong. ch., toward support Rev. A. H. Clark, 113.30; 1st Cong. ch., Cyrus Northrop, toward support Rev. John E. Merrill, 50; do., Cyrus Northrop, Jr., 5; Union Cong. ch. (St. Louis Park), 29.15, 618 02
West Duluth, Plymouth Cong. ch., Home and Foreign Miss. Soc., for Mt. Silinda, 10 00
Zumbrota, Cong. ch. 2 35——698 48

Iowa

Council Bluffs, People's Cong. ch. 10 00
Danville, Cong. ch. 46 00
Gilbert Station, Cong. ch. 15 00
Red Oak, Cong. ch. 14 90
Riceville, Cong. ch. 18 10
Somers, Mizpah Cong. ch. 6 65——110 65

Missouri

Maplewood, Cong. ch. 11 19
Meadville, Cong. ch. 11 50
St. Joseph, Tab. Cong. ch. 43 41
St. Louis, Pilgrim Cong. ch., of which 84.83 for West Circle, Madura Mission, 169 66——235 76

North Dakota

Jamestown, 1st Cong. ch. 5 00
Oahe, Moreau River Cong. ch., 2.37; Virgin Creek Cong. ch., 1.79; Upper Cheyenne River Cong. ch., 1.38; Cheyenne River Cong. ch., 1.33; Lower Cheyenne River Cong. ch., .75; Buffalo Cong. ch., .55, 8 17
Oberon, Cong. ch. 2 00——15 17

South Dakota

Custer, Cong. ch. 15 66
Lane, Cong. ch. 2 00
Redowl, Friend, 5 00——22 66

Nebraska

Bostwick, William Brehm, 1 50
Lincoln, Salem Cong. ch. 5 00
Normal, Nettie Cropsey, for Mt. Silinda, 30 00
Omaha, St. Mary's-av. Cong. ch. 68 84
Purdum, Cong. ch. 3 32
Waverly, 1st Cong. ch. 19 75——128 41
Legacies.—Beatrice, Asher Miller, by L. M. Upson, Ex'r, add'l, 99 90
228 31

Kansas

Alton, Cong. ch., Friend, for Adana, 30 00
Emporia, Bethany Cong. ch. 5 00
Mt. Union, Cong. ch. 2 00
Topeka, 1st Cong. ch., toward support Rev. W. P. Elwood, 150 00
Westmoreland, Cong. ch. 11 75——198 75

Montana

Rancher, Lovira Watson, 5 00

Colorado

Buena Vista, 1st Cong. ch. 3 65
Denver, People's Tabernacle Cong. ch., 130; Plymouth Cong. ch., Ruth Ragan, for Aruppukottai, 10, 140 00
Greeley, Ger. Cong. ch. 85 00
Sulphur Springs, 1st Cong. ch. 4 00
Whitewater, Cong. ch. 9 00——241 65

Young People's Societies

ILLINOIS.—Crystal Lake, Y. P. S. C. E., for Aruppukottai, 5; Waukegan, Y. P. S. C. E., for Aruppukottai, 10, 15 00
WISCONSIN.—Plymouth, Y. P. S. C. E. 10 00
SOUTH DAKOTA.—Frankfort, Jun. Y. P. S. C. E. 4 00
NEBRASKA.—Sutton, Y. P. S. C. E., for Pangchwang, 10 00
39 00

Sunday Schools

WISCONSIN.—Plymouth, Cong. Sab. sch. 4 73
IOWA.—Iowa City, Cong. Sab. sch., Boys' class, for Mindanao, 2.18; Shenandoah, Cong. Sab. sch., 12.03, 14 21
COLORADO.—Denver, 3d Cong. Sab. sch. 35 00
53 94

PACIFIC DISTRICT

Washington

Spokane, Mrs. Amelia F. Chittenden, 125 94
Steilacoom, Oberlin Cong. ch. 18 00
Sunnyside, Cong. ch. 30 00——173 94

Oregon

Hood View, Cong. ch. 4 91
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250 00——254 91

California

Avalon, Cong. ch. 4 65
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Bloomington, Cong. ch. 9 92
Claremont, Cong. ch., toward support Rev. W. F. Tyler, 386 80
Hydesville, Cong. ch. 4 00
Little Lake, Cong. ch. 5 27
Los Angeles, 1st Cong. ch. 150 00
Oakland, Japanese Cong. ch. 1 00
Ontario, Bethel Cong. ch. 47 58
Palms, Cong. ch. 12 40
Pasadena, 1st Cong. ch., 31; North Cong. ch., 5.87, 36 87
Paso Robles, Cong. ch. 2 48
Pomona, Pilgrim Cong. ch. 93 00
Redlands, 1st Cong. ch. 62 00
Rohnerville, Cong. ch. 10 00
Rosedale, Cong. ch. 7 00
San Bernardino, 1st Cong. ch. 6 48
San Diego, Logan Heights Cong. ch. 5 03
San Jacinto, Cong. ch. 3 72
Santa Barbara, Cong. ch. 50 00
Ventura, Cong. ch. 5 58——975 78

Young People's Societies

California.—Riverside, 1st Y. P. S. C. E., for Adana, 9 00

Sunday Schools

Utah.—Salt Lake City, Phillips Cong. Sab. sch. 8 00
Oregon.—Eugene, 1st Cong. Sab. sch. 11 63
California.—Success, Cong. Sab. sch., for Mindanao, 6 00

25 63

MISCELLANEOUS

Italy

Florence, Friend, 50 00

South America

Colombia, Santa Marta, Rev. H. Dudley Lynch, 2 00

Turkey

Trebizond, Rev. and Mrs. L. S. Crawford, 15 00

From Woman's Medical Mission, Jaffna

For salary of Dr. Curr to December 31, 1910, 393.33, and expenses McLeod Hospital, 150, 543 33

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,814 10
Toward debt on building of Marsovan Girls' School, 1,000 00
For additional grant for girls' school, Tientsin, 200 00
For additional grant for evangelistic work, Japan, 150 00
Toward purchase of land, care of Miss Cornelia Judson, Matsuyama, add'l, 2,000 00–16,164 10

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,625 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 710 00

20,499 10

Additional Donations for Special Objects

Maine.—Auburn, Rev. Herbert P. Woodin, for hospital, care Dr. H. N. Kinnear, 10; Eliot, Cong. ch., for work, care Rev. J. P. Jones, 14; Greenville, Y. P. S. C. E., for work, care Rev. R. A. Hume, 15; Kennebunkport, through Rev. J. C. Perkins, for Bible-woman, care Miss Catherine S. Quickenden, 30; Passadumkeag, Cong. ch., for native pastor, care Rev. R. A. Hume, 15, 84 00

New Hampshire.—Exeter, Phillips Cong. ch., Friend, for boys' school, care Rev. H. K. Wingate, 20 00

Vermont.—North Bennington, Y. P. S. C. E., for school, care Rev. E. C. Partridge, 200; St. Johnsbury, South Cong. ch., Rev. S. G. Barnes, for village school, care Rev. R. F. Black, 10; do., Geo. H. Cross, for Paoting-fu station, care Jas. H. McCann, 50, 260 00

Massachusetts.—Auburndale, Mrs. Curtis Bates, for school, care Rev. E. Fairbank, 20; do., Mrs. Choate, for do., 5; Boston, Central Cong. ch., toward house for native preacher, care Rev. R. A. Hume, 350; do., Mt. Vernon Cong. ch., Friend, for work, care Rev. C. R. Hager, 200; do., 2d Cong. ch. (Dorchester), Robert H. Magwood, for do., 40; Brookline, In memory of S. C. T., for work, care Mrs. Mary P. Ament, 200; do., Friend, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 50; Fall River, 1st Cong. ch., for work, care Rev. E. H. Smith, 100; Newton Highlands, Sanford E. Thompson, for dormitory fund, care Rev. T. D. Christie, 5; Sandwich, Cong. Sab. sch. Jun. Dept., for work, care Dr. Chas. T. Sibley, 2; Springfield, Rev. R. A. Hume, toward house for native preacher, care Rev. R. A. Hume, 100; Wellesley Hills, 1st Cong. ch. Woman's Aid Soc., for work, care Rev. C. H. Holbrook, 25; Westfield, 1st Cong. Sab. sch., for pupil, care Rev. G. P. Knapp, 30; West Somerville, Miss. Soc., for pupil, care Rev. R. S. M. Emrich, 7, 1,134 00

Connecticut.—Elmwood, Bissell Mission Band, for pupils, care Mrs. H. G. Bissell, 12; Hartford, Asylum Hill Cong. Sab. sch., for school, care Rev. T. D. Christie, 45.59; Mansfield, 1st Baptist ch., Ada Chaplin Mission Band, for pupil, care Rev. E. H. Smith, 10; New Britain, South Cong. ch., for native pastor, care Rev. R. A. Hume, 30; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 375; do., Mrs. Agnes W. Heermance, for hospital work, care Dr. F. F. Tucker, 39; Newington, The Misses Belden, for hospital, care Dr. H. N. Kinnear, 10; Norwich, 1st Cong. Sab. sch., for boys' school, care Rev. E. H. Smith, 16.75; Plantsville, Cong. Sab. sch., for work, care Rev. L. S. Crawford, 7.08; Somersville, Y. P. S. C. E., for work, care Rev. E. H. Smith, 5; Windsor, Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; ——, Friend, for native preacher, care Rev. E. H. Smith, 50, 603 42

New York.—Brooklyn, Plymouth Cong. ch., Louis Stoiber, of which 100 for work, care Rev. S. vR. Trowbridge, 100 for work, at discretion of Rev. E. H. Smith, and 75 for work, care Rev. A. W. Clark, 275; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; Jamestown, 1st Cong. ch., Mrs. W. C. J. Hall, for work, care Rev. C. T. Erickson, 500; Mt. Vernon, Chinese Sab. sch. of the Reformed ch., for Bible-woman, care Rev. C. R. Hager, 15; New York, Broadway Tab. Y. P. S. C. E., for orphans, formerly care Miss M. B. Poole, 40; do., Mrs. Clara S. Hay, for work, care Rev. C. T. Erickson, 1,000; do., H. W. Hicks, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 10; do., James P. Kelley, for work, care Dr. H. N. Kinnear, 10; Perry, C. E. Bathrick, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2; Poughkeepsie, E. P. Platt, for work among men and boys, care Rev. H. M. Irwin, 175; Sherburne, 1st Cong. ch. Ladies' Miss. Soc., for hospital work, care Rev. W. N. Chambers, 50; Warsaw, W. J. Humphrey, 5, Mr. Munger, 5, Dr. Gouinlock, 2, and Merrill Slocum, 1, all for

new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 13, 2,096 00

New Jersey. — Keansburg, Mrs. F. R. Hill, for work, care Rev. H. K. Wingate, 50; Upper Montclair, Christian Union Sab. sch., for scholarship, care Dr. G. C. Raynolds, 30, 80 00

Pennsylvania. — Philadelphia, Northminster Presb. ch., for Kessab ch., care Miss Effie M. Chambers, 25 00

Ohio. — Ira, C. O. Hale, for hospital, care Dr. H. N. Kinnear, 2; Lorain, Friends, for school, care Miss N. J. Arnott, 25; Oberlin, Oberlin Shansi Memorial Asso., of which 150 for current expenses of school, Shansi, and 83.33 for native helper, care station Treasurer, 233.33, 260 33

Kentucky. — Berea, Cong. Sab. sch., a class, for pupil, care Rev. R. S. M. Emrich, 1 25

Illinois. — Chicago, Miss Lavicka, for work, care Rev. J. S. Porter, 1; Elgin, 1st Cong. Sab. sch., for pupil, Jubilee Hall, Adams, South Africa, 10; Oak Park, 3d Cong. Sab. sch., of which J. R. Amacker's class, 20, for hospital, care Dr. W. A. Hemingway, 120; Roscoe, Mary A. Ritchie, for hospital work, care Dr. H. N. Kinnear, 5; ———, Friend, for work in Japan, 1, 137 00

Michigan. — Cadillac, Cong. Sab. sch., of which 20 for pupil, care Mrs. W. O. Ballantine, and 5 for pupil, care Mrs. E. C. Partridge, 25; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 100; Grand Rapids, 2d Cong. ch. Miss. Soc., for Mardin Building Fund, care Rev. R. S. M. Emrich, 3, 128 00

Wisconsin. — Endeavor, Cong. Sab. sch., Prim. Dept., for school, care Rev. M. W. Ennis, 5; Mazomanie, Cong. ch., for Col. and Theol. Institute, Samokov, 6; Oconomowoc, Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 3; River Falls, Cong. ch. Ladies' Miss. Soc., for pupil, care Miss A. C. Salmond, 30, 44 00

Minnesota. — London, ch. of United Brethren, for work, care Rev. J. S. Porter, 3.67; Minneapolis, Plymouth Cong. ch., for Union Training School Building Fund, care Rev. A. H. Clark, 1,650; do., D. D. Webster, for native worker, care Mrs. M. M. Webster, 30; Northfield, Isabella Watson, for the Annie Tracy Riggs Hospital, 5; St. Cloud, Jessie L. Burrall, for pupil, care Miss E. M. Atkins, 30, 1,718 67

Iowa. — Des Moines, Annie D. Merrill, for school, care Rev. E. Fairbank, 25; Orchard, 1st Cong. ch., for work, care Dr. H. H. Atkinson, 10; Shenandoah, Mrs. Anna J. Crose, for Shattuck Hall, Oorfa, 2; Stillwater, Cong. ch., for hospital, care Dr. H. H. Atkinson, 1, 38 00

Missouri. — Mt. Washington, Mrs. A. J. Ream, for native worker, care Dr. G. C. Raynolds, 30; St. Louis, Pilgrim Cong. ch., for work, care G. S. Eddy, 220.80, 250 80

North Dakota. — Carrington, Rev. Robert Paton, toward missionary residence in the Philippines, 10; Glen Ullin, Cong. ch. Ladies' Aid Soc. and Girls' Guild, for pupil, care Miss E. M. Atkins, 50, 60 00

South Dakota. — Lane, Geo. E. Whitney, for native worker, care Rev. Geo. A. Wilder, 25 00

Nebraska. — Normal, Nettie Cropsey, for hospital, care Dr. H. N. Kinnear, 5; Verdon, Jennie Robertson, for hospital work, care Dr. H. N. Kinnear, 1; Weeping Water, Cong. ch., Members, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 18, 24 00

Montana. — Inverness, Eunice Hart, for pupil, care Mrs. R. Winsor, 1; Lothair, Mae A. Engberg, for do., 14, 15 00

Washington. — Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10; Tacoma, 1st Cong. ch., for Foochow Miss. Hospital, 25, 35 00

California. — Berkeley, Mrs. Flora D. Winter, for new equipment Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Fresno, G. M. Michaelian, for Osmanieh Memorial ch., care Rev. W. N. Chambers, 2.50; Kenwood, E. E. Chakurian, for boys' school, care Rev. H. I. Gardner, 25; Lodi, Y. P. S. C. E., for use of Rev. F. F. Goodsell, 30; Ontario, Chas. A. Pierce, for native workers, care Rev. J. P. Jones, 100; Pasadena, Mrs. E. M. Orten, for school, care Mrs. G. G. Brown, 12; Paso Robles, Plymouth Circle, for pupil, care Mrs. Geo. D. Marsh, 10; do., Y. P. S. C. E., for do., 5.50; Redlands, Y. P. S. C. E., for work, care Rev. C. R. Hager, 18; San Diego, 1st Y. P. S. C. E., for hospital, care Dr. H. H. Atkinson, 11; Upland, Chas. E. Harwood, toward new church, care Rev. W. O. Pye, 1,000, 1,224 00

Canada. — Ontario, Oxenden, Thos. Baldwin, for native preacher, care Rev. E. H. Smith, 34; Manitoba, Winnipeg, Chas. L. Bates, for school, care Rev. E. Fairbank, 50, 84 00

Switzerland. — Geneva, Leopold Favre, for work, care Rev. C. T. Erickson, 88 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For work, care Miss Fannie E. Burrage,	10 00	
For boys' school, care Rev. H. I. Gardner,	18 50	
For pupil, care Miss E. M. Atkins,	25 00	
For pupil, care Miss Belle Nugent,	5 00	
For hospital work, care Dr. Ruth P. Hume,	25 00	
For work, care Mrs. Edward Fairbank,	50 00	
For use of Miss Esther B. Fowler,	5 00	
For pupil, care Dr. Ruth P. Hume,	20 00	
For two boys, care Rev. H. C. Hazen,	8 00	
For pupils in girls' school, care Miss S. R. Howland,	5 00	
For work, care Miss Elizabeth S. Perkins,	25 00	
For work, care Miss Marian G. MacGown,	10 60	207 10

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For girls' school, Constantinople,	2 00	
For pupils, care Rev. R. A. Hume,	7 50	
For use of Dr. Lucy P. Bement,	40 00	
For pupil, care Rev. E. Fairbank,	15 00	
For use of Mrs. W. A. Hemingway,	5 00	
For helper, care Miss F. K. Bement,	90 00	
For use of Miss E. O. Prescott,	9 56	169 06

From Canada Congregational Woman's Board of Missions

Miss Emily Thompson, Toronto, Ontario, *Treasurer*

For native teacher, care Rev. C. R. Hager,	35 00	
For Bible-woman, care Rev. J. P. McNaughton,	25 00	
For pupils, care Mrs. G. G. Brown,	12 00	72 00
		8,883 63
Donations received in March,		46,216 42
Legacies received in March,		5,830 70
		52,047 12

Total from September 1, 1910, to March 31, 1911. Donations, $435,354.05; Legacies, $42,517.02 = $477,871.07.

Atwater Memorial Fund

Hawaii. — Honolulu, W. R. Castle, 375; do., Mrs. W. D. Westervelt, 10, 385 00

Ohio. — Oberlin, Mrs. A. B. Allen, 2; do., Mrs. Bessie Anderson, 1.50; do., Friend, .50, 4 00

389 00

Work in the Philippines

New York. — New York, K. 300 00

Marsovan Seminary Building Fund

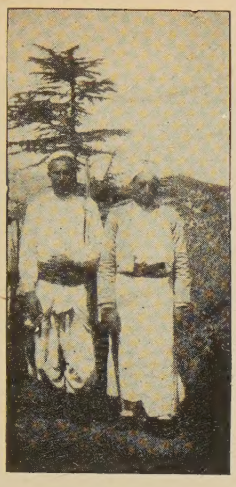
Iowa. — Grinnell, Grinnell College, 350 00

Miyazaki Station Fund

Hawaii. — Honolulu, The Mary Castle Trust, 25 00

Albanian Work

Connecticut. — ———, Friend,	1,000 00	
Illinois. — ———, Friend,	3,000 00	4,000 00



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THE CANDIDATES' CONFERENCE OF 1911